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NIKOLA TESLA (WITH HIS SERBIAN SIGNATURE) Serb; Scientific Spirit of Modern Slavs; the Greatest Inventor of all Ages

WHO ARE THE SLAVS?

A CONTRIBUTION TO
RACE PSYCHOLOGY

BY
PAUL R. RADOSAVLJEVICH, Ph. D., Pl. D.
Professor at New York University
Member of the American Psychological Association, etc.

IN TWO VOLUMES
VOLUME ONE

BOSTON
RICHARD G. BADGER
THE GORHAM PRESS

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TO THE

DEMOCRATIC SPIRIT OF THE SLAV

THE FAITHFUL ALLY TO

UNITED STATES—THE LAND OF THE FREE
REPUBLICAN FRANCE
ENGLAND—THE MOTHER OF PARLIAMENTS
ITALY—THE GIFTED MOTHER OF CIVILIZATION

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PREFACE

One of the greatest needs at present is to understand the Slavic Peoples represented by about *one hundred eighty millions* of souls, grouped into three main divisions:

I. Eastern Slavs: 1. *Russians* (Great, Small, and White Russians).

II. Northern Slavs: 2. *Poles*, 3. *Czecho-Slovaks*, and 4. *Lusatian Serbs*.

III. South-Slavs: 5. *Serbo-Croats*, 6. *Slovenes*, and 7. *Bulgars*.

That the Slavs are poorly understood in America even in 1918 is shown, for instance, by the fact that in the May number of the *Bohemian Revue* (Chicago), there is a just complaint at the action of the College of the City of New York "in ordering the removal of the banners of the universities of Berlin, Heidelberg, Prague and Cracow from the rafters of the great hall of the college." Such a regretable occurrence is due only to gross ignorance: "to couple Berlin and Prague, Heidelberg and Cracow as four of a kind." If college people are not able to discriminate what is Slavic and what is German what can be expected from the rest who read the writings of such intellectual centers. We ought to understand the Slavic peoples not only because there are about eight millions of Slavs in America but because of justice to the Slavic tribes who are sacrificing almost everything in defending democracy and humanity from the modern Huns.

That the Slavs are poorly understood is, no doubt, due to the lack of books dealing with the psychology of the Slavic people. These two volumes aim to fill out this gap.

Even as pioneer volumes they will show clearly how to approach and interpret many Slavic problems of to-day which are misunderstood by many. These problems may be grouped into three main divisions:

(1) *The Situation of the Eastern Slavs* or the *Russian Problems.*

(2) *The Situation of the Western Slavs* or the *Polish, Lusatian Serb and Czecho-Slovak Problems.*

(3) *The Situation of the South-Slavs* or the *Problems of Serbo-Croats, Slovenes and Bulgarians.*

All these problems form a fundamental whole reflected in the essence of Slavic Soul. These problems differ only in degree due to some geographical, historical, political and ethnological phenomena.

In regard to the RUSSIAN SITUATION this work shows very clearly that the Russian people are at present duped by the Bolsheviki anarchistic socialism which is diametrically apposed to the muzhik's social-economical conception of life as it is reflected in his democratic *Mir*, *Artel*, and *Svietelka.*

The Bolsheviki accept the German socialism of the arch-enemies of both the Slavs and the Latins: Karl Marx, Engels, Liebknecht, Lasalle and other German social writers who claim that material forces (import and export, for instance) are alpha and omega of everything—art, literature, science, religion and all other things included in culture and civilization. By means of such a socialism they used all possible schemes to destroy the democratic ideals of Slavic tribes. They knew well the historical fact that the Slavic Soul cannot be conquered by any force. So the German socialists begun to poison the mind of the Slavs by degrees. This poisoning became intensified after the Franco-Prussian war in 1870. Dr. Joseph Goričar says rightly that the German Social-Democratic Party betrayed socialism. In his *Betrayal of Socialism* (Pittsburg, Pa., 1917, p. 10-12) he points out the duplicity of German socialists:

In spite of the extenuating circumstances which the Social-Democratic Party may plead in its defense, the indisputable fact remains that it has played a double rôle throughout the entire period of its predominance, preaching pacifism abroad and practicing militarism at home.

What were, then, the immediate reasons for this game of duplicity which the Social Democrats of Germany played for such a long time? What were the reasons for their abandonment of the socialistic creed of peace for rifles and bayonets? These causes are of two kinds, intellectual and economic. The first was the struggle for the predominance of their Socialistic theories, the second was the struggle of Germany for economic preëminence, which directly led to this war.

The struggle for the predominance of their theories taught the German Socialists their first lesson in duplicity. On the whole this struggle for the supremacy of ideas is not a new one. Its first acts were enacted during the period that preceded the Franco-Prussian war. Then there were three kinds of Socialism struggling for supremacy in Europe: the French Collectivism, whose chief exponent was Proudhon; German Social-Democracy, taught by Marx, and the Russian Communism, Anarchism, Nihilism, proclaimed by Bakunin, Prince Kropotkin, and others. During this period the French ideas lead in the race, the German following them and the Russian left far behind.

With the declaration of the Franco-Prussian war, this race between the French and German Socialists entered upon its last lap. French Collectivism would have retained its ascendency over the German theories of social reform had not the armies of France been defeated by those of Prussia. The downfall of the French Empire brought down with it the French Collectivism of Proudhon. The centre of the labor movement shifted from France to Germany. Nobody rejoiced more over the outbreak of the Franco-Prussian war than did the Socialist leaders of Germany, giving Bismarck, Moltke and Wilhelm their unstinted and most enthusiastic support in their campaigns against the French armies. Marx knew only too well what a German victory would bring to the German Socialists in return for their support of the war party. Throughout the whole war, Marx's hatred for France and his Pan-Germanic chauvinism knew no bounds. So deep-seated was his dislike for everything French that even after the struggle for the supremacy of the various theories was over and the German victory assured, he maintained

an irreconcilable attitude towards the French and the Russian Socialists, who towards the end of the war dared to sympathize with France. That the position of the Social Democrats of Germany was one and inseparably united with the interests of the German Empire among the nations of Europe soon became so obvious to the German Socialists, that it could not have been lost sight of in any future conflict of their nation with any country of Europe or other parts of the world.

No sooner was the fight between the French and German Socialists at an end, than the German Socialists began to entrench themselves in preparation for a struggle with Russian Socialism.

When this struggle loomed up and the German Socialists became aware of Germany's political and economic ambitions eastward, they espoused them with fervor and enthusiasm. The immemorial dislike which every German and especially every Prussian harbors for all things Slavic revealed itself in all its nakedness. The German Socialists did not conceal their hatred for the Slavs during the Bulgarian atrocities. When Russia entered the fray to liberate the Christians from under the Turkish misrule and to prevent the massacres of the Bulgarian peasants by the Bashibazouks, Herr Liebknecht, the Elder, launched a vicious attack against Russia. The Slavs, and especially the South Slavs, should never forget that when Turkey waged this war of extermination against them, Liebknecht wrote to his friend Frederich Engels, another leader of German Socialists, the words which are now historic: ***The Slavs ought to croak*** (***krepieren***). This correspondence shows that this professed advocate of humanity was in fact its worst foe, and it discloses his duplicity in Socialistic matters. Publicly he was proclaiming his sympathies for suffering humanity, secretly, however, he was advocating barbarity, the extermination of a whole race. It would seem that Marx's blind chauvinism clouded his mental horizon to such an extent that he looked upon his Pan-Germanism, of which he was an ardent follower, as standing above any considerations of humanity. But there is even a deeper reason for his attitude against Russia and the Balkan Slavs: the general opinion just as prevalent to-day as it was in his days, was that the Slav peoples are of lower type of humanity (***minderwertig***) and that the only way of dealing with them is to subjugate them and to crush them under the Prussian heel, until they will become Germanized.

PROFESSOR PAUL G. VINOGRADOV

Russian; Professor at Oxford University; scholar, author.

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The German and Austrian governments knew well this inborn hatred and jealousy of the German and also of the Magyar Social-Democrats, and they often used the Socialists as their tools to effect their designs upon Russia and the South Slavs. In course of time both these parties became the conscious and valuable assistants of their governments in arousing and disseminating among the masses of the Germans and Magyars the fiercest hatred against Russia and the Slavs in general. The official Press Bureaus of the Central Powers could have found no abler helpers in their campaigns against the Slavs than these conceited and self-complaisant, pedantic Socialists. They spread among the German people so many false stories and calumnies about everything Russian and Slavic that the people of the Central Empires, including among them even some deluded Slavs in Austria, were eagerly awaiting the war against Russia.

Bolsheviki do not represent the Slavic social-economical ideals. They are German socialists who preach one thing and practise quite different things. They uphold the doctrines of those German socialists who boastfully approve the war proclamations of their Kaiser, proclamations that this war is to be a war against the Slavs—*Es gilt den Krieg gegen die Slaven.* The Bolsheviki did more to disgrace the Russian Revolution against the autocratic Russian, than the greatest enemy of Slavdom and mightiest foes of democracy. Everybody knows that the Russian Revolution was the work, not of Bolsheviki, but primarily the deed of the nobility and the greatest capitalists in Russia, such as Prince Lvov, Guchkov, Milyukov, multimillionaire Terestchenko, Tretiakov, etc. They destroyed the dark forces of the autocratic Russia and the sham of the Slavs—the Russian spy, the Russian chinovnik, and the Russian knout of the Cossack. Even the Russian Orthodox Church was friendly to the Russian Revolution, and its popular influence, too often exerted formerly for the benefit of the old autocratic regime, is mighty. Its own reform, a closer union between the hierarchy, the clergy, and the laity, which has been realised under Kerensky's

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But the Bolsheviki regime with its German anarchistic spirit is trying to destroy the very nimbus of the Russian Revolution which was destined to give the freedom of all other Slavs under German and Austro-Hungarian yoke. The Bolsheviki regime does not follow the original course of the Russian Revolution. The Bolsheviki Russia does not play in Austria and for the Austrian Slavs (Poles, Czecho-Slovaks, and South-Slavs: Serbo-Croats and Slovenes), in Germany for German Slavs (Poles and Lusatian Serbs), and in the Balkans (especially for Allies and Slavdom's faithful and valiant Serbia), the part that France played in Italy and for the Italians in the revolution and afterwards.

That the Bolsheviki regime cannot live long every Slav knows well. All political parties in Russia are now concentrating their energies to overthrow the Bolsheviki infamy, whose credo, *Peace, Bread and Land*, has nothing to do with the Slavic conception of Freedom and Humanity.

Germany and her Allies will soon understand the meaning of a Serbian proverb: *Teshko onom, kome se Rusija potkopa!* (Woe unto him whom Russia undermines!). Under Bolsheviki Russia is a real Slavic *Mater Dolorosa*. But let us be patient and have faith in real Slavic Russia. I agree with General Francis V. Greene, an America intimate friend with one of the greatest soldiers of modern times—Skobelev, when he says (see his address in: *For Freedom: A Manifestation of Oppressed Slavic Nationalities of Austro-Hungary in Honor of the Serbian War Mission to the United States;* published by the Serbian National Defense League of America, edited by Professor Miloš Trivunac; N. Y., 1918, p. 23):

Russia has gained her own liberty, but has not yet organized it. She has yet to learn that without the support of law and order liberty cannot survive. All nations have to learn that fundamental lesson, each in its own way. From 1783 when we gained our liberty until 1789 when we established our present form of government, these United States were thirteen separate communities, jealous of each other, quarreling among themselves, financially bankrupt, and rapidly drifting toward anarchy. Then, through the practical genius of Washington and Hamilton, a more perfect Union was established and a Constitution adopted under which we have made that progress which has astounded the world. In much the same manner France has run the whole gamut of social and political development, through the reign of terror the rule of Napoleon, the restoration of the monarchy, the second revolution of 1848, the second Empire, the Commune, and finally the third Republic. At last, after nearly a hundred years of prolonged birth pains, she found her permanent form of government under which she has in this present war for freedom given such an example of heroic spirit as shall be an inspiration for all time to those who seek to gain or maintain their liberty. Russia is now following this same difficult path; for the time being intoxicated with the first deep draughts of liberty; and in her case the task is greatly complicated by the fact that barely ten per cent of her population can read and write, and that her territory is so vast and her means of communication so limited. But a race which has produced Pushkin, Tolstoy and Dostoyevsky in literature, Tchaikovsky in music, Verestchagin in painting, and Skobelev in war—such a race will ultimately consolidate its revolution, develop the form of free government best adapted to its national character under such government, will attain its full measure of happiness and prosperity. How long this will take, no man can say; but that it will ultimately be achieved is as certain as the movement of the stars in their courses.

The same intelligent understanding of Slavic Russia is shown by a British thinker, Professor J. W. Mackail. In his *Russia's Gift to the World* (London, Hodder & Stoughton, 1915, p. 48) he says:

The last century has witnessed more than one national regeneration. The regeneration of Germany, which began little

more than a century ago, bore fruit in the German Empire, in the achievements of Germany in science, thought, and literature, and in the consciousness throughout all the German people of a high position and of great future. The regeneration of Italy, slowly wrought out through crushing difficulties and multiplied failures by the genius of men like Cavour, Mazzini, Garibaldi, supported by a spirit working among the whole Italian nation, has restored Italy to the place which for many centuries she had lost, and made her now one of the great civilized nations of the world. The regeneration of France under the third Republic may be judged not only from the growth among the French people of science, of industry, and of social reform, but still more from the steady and resolved patriotism with which they are facing the present crisis. The regeneration of Russia is the last and greatest of all. Russia started later in the race, but she is now in the full movement of a common progress. She is taking our gifts, and giving her own.

Another British thinker, B. Pares, who knows Russia well, points an old Russian failing to think that, because one has been behind time at the last station, one must necessarily be before time at the next. Gogol, at the end of the first part of his *Dead Souls* cries to his Russians to go slower:

It is not thus that thou too, O Russia, movest forward, just like some flying troika, that none can keep up with! The roads smoke beneath thee; the bridges groan; everything falls away and is left behind. The astonished wayfarer stops to gaze at this wonder of heaven; surely it is some child of thunder that has leapt straight from the firmament. What means this awe-stirring, rushing portent, and what invisible strength lives in these horses, so strange to the eye of man? Eh! horses! horses! what horses are ye! Is it whirlwinds that sit in your manes? Is there some subtle instinct that burns in your every vein? They have heard from the heights the song that they know; with a pull, with a will, they have passed their iron breasts to the yoke, and, scarce touching earth with their feet, they seem changed to one strained outline of movement that flies through the air and streams forward, all instinct with the breadth of heaven. Say, Russia, whither art thou pressing? Give answer.

regime,—a joint government by bishops, priests, and laity (after the manner of the American Protestant Episcopal Church)[1] is the target of Bolsheviki regime in every dimension. Anybody who knows a little bit of the religious impulse of the Russian people that such an attitude of Bolsheviki will be destroyed for ever. The Bolsheviki rule like the Russian autocracy is foreign to the democratic nature of the Slavs. Both of them are nothing more but a rough policy of the Hohenzollern and the Hapsburg. The inspiration of pogroms and other manifestations of anti-Semitism, wherein the ignorant Russian Slavic masses were the tools, was not so much the Tzar, or his court, but the German governments working through its Russian agents. The Prussian aim is equally clear—it all was done to blacken Russia and Slavdom in the eyes of Jewry, and of the world. Kichinev and Homel stories are staged by the German managers with the head office in Berlin and Vienna. But why recall it now those *pavor nocturnus* (night-terrors), for—

> Night with its sins and its shames,
> Night is over and done.

The Bolsheviki leaders must acknowledge the fact, that the Russian Revolution has been made, comparatively speaking, with a very few sacrifices and horrors, within such a short time and with such complete success that it amazed the whole civilized world and even the ferocious Huns in Berlin and Vienna. This was an additional proof that the Slavic people are not barbaric, wild, and bloodthirsty as they are painted by German sources. If the Russian people are "cruel savages" as the Germans call them, why did the Russians behave so generously toward their arch-enemies? "Bliss was it in that dawn to be alive," the familiar words

[1] All references in the Preface will be found at the end of the Preface under Notes to the Preface. See note 1 for this reference.

of Wordsworth, came to mind in those days of the glorious Russian Revolution when the Slavic people temperately, with no violence and panic as of the French Revolution, destroyed old inequalities and intolerance.

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more than a century ago, bore fruit in the German Empire, in the achievements of Germany in science, thought, and literature, and in the consciousness throughout all the German people of a high position and of great future. The regeneration of Italy, slowly wrought out through crushing difficulties and multiplied failures by the genius of men like Cavour, Mazzini, Garibaldi, supported by a spirit working among the whole Italian nation, has restored Italy to the place which for many centuries she had lost, and made her now one of the great civilized nations of the world. The regeneration of France under the third Republic may be judged not only from the growth among the French people of science, of industry, and of social reform, but still more from the steady and resolved patriotism with which they are facing the present crisis. The regeneration of Russia is the last and greatest of all. Russia started later in the race, but she is now in the full movement of a common progress. She is taking our gifts, and giving her own.

Another British thinker, B. Pares, who knows Russia well, points an old Russian failing to think that, because one has been behind time at the last station, one must necessarily be before time at the next. Gogol, at the end of the first part of his *Dead Souls* cries to his Russians to go slower:

It is not thus that thou too, O Russia, movest forward, just like some flying troika, that none can keep up with! The roads smoke beneath thee; the bridges groan; everything falls away and is left behind. The astonished wayfarer stops to gaze at this wonder of heaven; surely it is some child of thunder that has leapt straight from the firmament. What means this awe-stirring, rushing portent, and what invisible strength lives in these horses, so strange to the eye of man? Eh! horses! horses! what horses are ye! Is it whirlwinds that sit in your manes? Is there some subtle instinct that burns in your every vein? They have heard from the heights the song that they know; with a pull, with a will, they have passed their iron breasts to the yoke, and, scarce touching earth with their feet, they seem changed to one strained outline of movement that flies through the air and streams forward, all instinct with the breadth of heaven. Say, Russia, whither art thou pressing? Give answer.

But answer gives she none. The bells peal out their strange music, the air groans and parts into which wind around her; everything flies past, all that this earth contains; and other peoples and Governments look askance at her, stand aside, and give her passage.

This old Russian trait is an excellent instance for the Slavic inclination towards extremes, a Slavic temperamental sentiment which is explained *in extenso* in this study.

In order to give a better understanding of the present political parties in Russia, let us group them into the following ten main divisions (not counting many minor parties and the party offshoots and affiliations):

1. The *Trudovikists* are social revolutionists. (They take their name from the word *trodzver*, which in Russian means *toiler*.) This Labor party comprises the great peasant class numbering millions of agricultural workers. Their leader is Alexander F. Kerensky, who represented them in the *duma*. Originally their party was a legal form of the Socialist Revolutionary Party, which before the revolution was illegal and could not declare itself by name. The purpose of Kerensky's group of socialists is to create a socialistic regime by exercising methods of moderation and tolerance. They also acknowledge the necessity of the war being conducted to a victorious end, and for this purpose are ready to compromise with the other political parties, viz., Narodniki and even Octobrists, whose members were allowed to enter Kerensky's cabinet.

The Trudovikist or Labor Group includes in their programme a full share of autonomy for all other nationalities in Russia. It is allied with other socialists's parties, but concerned more with labor problems than with the questions of land ownership.

2. The *Anarchists* who accept the teaching of their leader, Prince Peter Alexeyevich Kropotkin. According to Kropotkin, the law which has supreme validity for man is the

evolutionary law of the progress of mankind from a less happy existence to an existence as happy as possible. From this law he derives the commandment of justice and the commandment of energy, and one of the next steps will be the disappearance—not indeed of law, but—of enacted law. The State must, therefore, disappear, and its place will be taken by a social human life on the basis of the legal norm that contracts must be lived up to. According to the teaching of this Russian party anarchism will shortly bring us to the disappearance not indeed of property, but of its present form, private property—only property of society shall exist. The anarchist believes that the disappearance of the State, the transformation of law and property, and the appearance of the new condition will be accomplished by a social evolution, e.g., by a violent subversion of the old order, which will come to pass of itself, but for which is the function of those who foresee the course of evolution to prepare men's minds.

3. The *Bolsheviki* who are quite similar to the anarchists, but denying this appellation, since the object of the anarchists was to establish a Government without enacted laws, and primarily to overthrow the Tzar's regime, which has been accomplished. These Bolsheviki are the extreme faction of Social Revolutionists, known as *Maximalists;* they are really a group of anarchists under German influence. Kropotkin claims that the Bolsheviki are not socialist, "they are," he says, "expropriators, ordinary criminals." They demand confiscation of all kinds of property without compensation and the carrying on of all business by the Government; their political programme includes the creating of a communistic regime by revolutionary methods. They believe in granting to all nationalities in Russia the individual power of deciding their own matters of allegiance. These anarchistic Bolshevikists of the extreme left stand for the conclusion of an immediate peace with Germany, in pursuance

of what they consider the democratic privilege of all nations. The shameful peace of Brest-Litovsk, concluded by the Bolsheviki leaders, who are pro-German, *Nikolay Lenine* (his real name is Uljanov) and *Leon Trotzky* (his real name is Braunstein), together with their colleagues Zinoviev (-Apfelbaum), Lukhanov (-Gimmer), Kamenev (-Rosenfeld), Steklov (-Nakhamkis), and a number of others whose identity is not even always known—brought Russia to where it is today, into the very pit of a dark abyss. E. J. Dillon in his *The Eclipse of Russia* (London, Dent, 1918) says rightly that "Bolshevism is Tzarism upside down." Theodore Roosevelt, in his *Bolshevism and Applied Anti-Bolshevism* ("Outlook," Sep. 18, 1918, p. 92) is perfectly right when he says: "At this moment the Bolsheviki are the most dangerous enemies of Russia and of democracy and most serviceable tools of the militarism and capitalistic German autocracy."

4. The *Mensheviki* or *Minimalists* are socialists whose programme includes the taking over of all forms of business by the Government, and involves Government ownership of all lands now in private stocks, but they do not demand that this be done without compensation to the present owner.

5. The *Socialist Revolutionists*, whose programme is still somewhat more moderate. They demand complete freedom and are genuinely for the distribution of land among the actual workers of land or land tillers, peace without annexations or indemnities through negotiations and pressure upon governments and the capitalistic classes. This party is not strictly socialistic as a party; they are really a farmer's agrarian populist party, and with them the Trudovikists, Popularists, and Social Patriots are more or less affiliated. They are also known as *Social Revolutionists*.

6. The *Popularists* (not Populists) are more capitalistic and moderate than the Social Revolutionists. They are

for socialization of land; its principal tenet is that the land belongs to the government. Their leaders are Tchaykovsky and Peshechonov.

7. The *Social Patriots* are strong among the burgeoisie. They claim to follow the socialistic principles, but in practice it puts the country above the socialist. Hence strict socialists declare its members are not socialists. Tseretelli is said to be tending to this party, whose leaders are Lebedev and Savinkov.

8. The *Narodniki* (*Liberals, Constitutional Democrats, Cadets* or the *National Freedom* party). Their programme before the revolution was to extend the scope of the Russian Constitution, but provided for a continuation of a monarchy. After the revolution they aim to create a strong Russian State, including all the former possessions of the Russian Empire and to conduct the war to a victorious end. Their leaders are N. Milyukov, Nabokov, I. Petrunkevich, Kokoshkin, Muromtzev, Kovalevsky, Mukhanov, Vinarev, Stephanov, and Prince Lvov.

9. The *Octobrists* or *Monarchists* believe that Russia is not yet ready for a democracy and wish an autocracy to be re-established; it is therefore based on a constitutional regime. Michael Rodzianko, former President of the Duma, has published recently an appeal in favor of restoration of the Imperial Regime. He says: "Only a Tzar can create a strong army and establish a Government able to retain the rights gained by the revolution. Only a Tzar can bring the labor question to a satisfactory solution. Only single party must be organized, in which all classes can unite in a strong league." This recalls a passage in Montesquieu's *Spirit of Laws* in which he says:

> A very curious spectacle it was in the last (sixteenth) century to behold the impotent efforts the English made for the establishment of democracy. As those who had a share in the direction of public affairs were void of all virtue, as their am-

bition was inflamed by the success of the most daring of their members (Cromwell), as the spirit of a faction was suppressed only by that of a succeeding faction, the Government was continually changing; the people, amazed at so many revolutions, fought everywhere for a democracy, without being able to find it. At length, after a series of tumultuary motions and violent shocks, they were obliged to have recourse to the very government which they had so odiously proscribed.

Will history repeat itself?

10. *The Union of the Russian Nation*, otherwise known as the *Extreme Right* or supporters of the old Tzar, Grand Dukes, and the rest. It is a highly reactionary and purely monarchial political party. At present it seems that no right wing parties exist in the old sense—they are in jail or in flight.

There are many other political parties in Russia. So for example the *Social Democrats* (of whom there are six varieties), are represented by industrial workers. *Radical Democrats* and *Republican Democrats* belong to the bourgeoisie classes. The nearest approach to the right wing parties are the Republican Democrats whose leader is Gutchkov. Other minor parties are *Bund Menshevikist*, *Menshevikist Internationalists*, *Bund Edinenie*, etc. Before the revolution there were many socialists, split into numerous factions, all of which were more or less revolutionary and secret except those represented in the Duma, whose leader was A. F. Kerensky. After the revolution, it seems that the parties of the extreme right and the Octobrists ceased to exist and only the moderate and extremist parties remained. The party situation in Russia to-day is incredible and, to a believer in democracy, disheartening. Politically the situation in Russia is, no doubt, decidedly mixed. There are many different parties and no one can say at this moment which will secure the adherence of the mass of the people.

A well-known Moscow merchant now in the United States

says rightly: "Day after to-morrow Russia will be all right, but there may be a long day and a couple of dark nights in the interval." Every true Slav is convinced that the Bolsheviki regime will be overthrown, and the political and racial consequences of the glorious Russian Revolution will finally affect the map of old Europe more permanently than did the French Revolution and touch the Slavic tribes as deeply as the German and Italian struggles for unity affected the German and Italian nations in the nineteenth century. Free Russia must be the natural champion of the Slavic nation in the future as an autocratic (Romanov or Bolsheviki) Russia never could be.

The land of the Russian Slavs must be free from the Bolsheviki autocratic regime, even if the Russian people have to experience again all the horrors and sacrifices of this bloody war. A muzhik who is able to cause the downfall of the Romanov autocracy will be able to overthrow the signers of shameful peace at Brest-Litovsk. The prophecy of Shingarev will be fulfilled in all its details. Three years or so ago, he said in the Duma:

"*The Crimean War brought to Russia the liberation of the serfs; the Japanese War brought us representative institutions; the present bloody war, God willing, will bring Russia liberty.*"

The autocratic Russia—makes no difference if it is Romanov's or Bolsheviki's—will belong to history. Russians like all Slavs are born democrats.

President Woodrow Wilson, in his message delivered to both houses of the United States Congress, in which he asked for the declaration of a state of war with Germany, said:

"Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke for their natural instinct, their habitual attitude toward life.

"Autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, in character or purpose. And now it has been shaken and the great, generous Russian people have been added in all their native majesty and might to the forces that are fighting for freedom in the world, for justice and for peace. Here is a fit partner for a league of honor."

The gratitude of the Russians in the United States for the attitude of the Federal Administration toward Russia was expressed in a telegram addressed to President Wilson by a mass meeting of Russians held in May in Cooper Union, New York City (the telegram is signed by Colonel A. D. Semenovsky, as chairman of the meeting; addresses were made by A. A. Bublikov, Professor Alexander I. Petrunkevich of Yale University, Count Ilya Tolstoy, etc.).[2] The the same month an active campaign to offset German propaganda, both in the United States and in Russia, has been formed by the *American League to Aid and Co-operate with Russia.*[3] This will, no doubt, doom all German lies about the Russian people and its mentality. Professor Paul Vinogradov of Oxford University answers to all such lies as follows:

Fortunately, the course of history does not depend on the frantic exaggerations of partisans. The world is not a classroom in which docile nations are distributed according to the arbitrary standards of German pedagogues. Europe has admitted the patriotic resistance of the Spanish, Tyrolese, and Russian peasants to the enlightened tyranny of Napoleon. There are other standards of culture besides proficiency in research and aptitude for systematic work. The massacre of Louvain, the hideous brutality of the Germans—as regards non-combatants—to mention only one or two of the appalling occurrences of these last weeks (this article has been written in the *London Times* of Sept. 14, 1914)—have thrown a livid light on the real character of twentieth-century German culture. "By their fruits

ye shall know them" said our Lord, and the saying which He aimed at the Scribes and Pharisees of His time is indeed applicable to the proud votaries of German people to the cause of European progress, but those who have known Germany during the years following on the achievement of 1870 have watched with dismay the growth of that arrogant conceit which the Greek called ὕβρις. The cold-blooded barbarity advocated by Bernhardi, the cynical view taken of international treaties and of the obligations of honor by the German Chancellor—these things reveal a spirit it would be difficult indeed to describe as a sign of progress.[4]

The Situation of the Western Slavs or the Polish, Czecho-Slovak and Lusatian-Serbs' Problems are closely connected with the fate of the Eastern Slavs (Russians) and the South-Slavs. Without free Russia and United South-Slavia there is no free Poland, Czecho-Slavia and Lusatian Serbia. All great Czech, Slovak and Polish men agree that the United States of Slavia is the best solution of the Slavic Problem. The recent Odyssey of the Czecho-Slovak soldiers in Siberia shows clearly how to serve the cause of Slavdom and humanity; no doubt, they are building better than they know. But was it not King John of Bohemia who bore the ostrich plumes with the motto "I serve"? The Czecho-Slovaks, in the Carpathians have fought in such a way that "the world ought to fall on its knees before you," as General Brusilov said. One of the greatest and ablest representatives of Slavic-Federation is Professor Thomas G. Masaryk [5] of the University of Prague, who is now in the United States (his American main co-workers in the cause of Czecho-Slovak Independence are: Dr. Aleš Hrdlička, F. Bielek, Albert Mametej, Ch. Pergler, Dr. Milan Stefanik (now general of the Czecho-Slovak Army in France), E. V. Voska, Dr. L. Fisher, Ivan Daxner, Prof. Ferd. Pisek, etc.). Being one of the leaders in the great war for the preservation of democracy, Masaryk knows well the whole European situation. He declared long ago that there was no reason to hope

for an internal revolution in Germany, and he was the first of all the statesmen and diplomats to emphasize the absolute dependence of Austria-Hungary upon Germany. Germany is mainly responsible for the fact that in Hungary about eight million Magyars have kept a brutal sway over about twelve millions of non-Magyars. Germany is mainly responsible for the fact that in Austria less than ten million Germans have ruled eighteen million non-Germans. This work shows very clearly the historical, geographical, economical, and psychological reasons for a Federation of the Slavic People. Such a Federation is the deadliest blow to the Kaiser's dream to build on the dead bodies of empires and slaughtered nations a great *Weltreich*, an invincible *Mittel-Europa*, Central Europe: *das wahre Reich der echten Mitte*, from which Hohenzollerns would rule the destinies of the Globe.

In order to realize the democratic Federation of the Slavic Peoples the first step must be a brotherly understanding among the Slavic tribes. The Czecho-Slovak already made such an understanding. Professor Thomas G. Masaryk, who has been serving as President of the Czecho-Slovak National Council, presented to the State Department at Washington and dispatched to the Entente Governments the text of the decision of independence in the form in which it was adopted at Paris by the Provisional Government. The declaration reads:

Declaration of independence of the Czechoslovak nation by its Provisional Government.

At this grave moment, when the Hohenzollerns are offering peace in order to stop the victorious advance of the allied armies and to prevent the dismemberment of Austria-Hungary and Turkey, and when the Hapsburgs are promising the federalization of the empire and autonomy to the dissatisfied nationalities committed to their rule, we, the Czechoslovak National Council, recognized by the allied and American Governments as the Provisional Government of the Czechoslovak State and nation, in

CHARLES PERGLER

Czech; the first representative of the Czecho-Slovak Republic to the United States.

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complete accord with the declaration of the Czech Deputies made in Prague on Jan. 6, 1918, and realizing that federalization, and, still more, autonomy mean nothing under a Hapsburg dynasty, do hereby make and declare this our Declaration of Independence.

We do this because of our belief that no people should be forced to live under a sovereignty which they do not recognize, and because of our knowledge and firm conviction that our nation cannot freely develop in a Hapsburg mock-federation, which is only a new form of the denationalizing oppression under which we have suffered for the last 300 years. We consider freedom to be the first prerequisite for federalization, and believe that the free nations of Central and Eastern Europe may easily federate should they find it necessary.

We make this declaration on the basis of our historic and natural right. We have been an independent State since the seventh century; and, in 1526, as an independent State, consisting of Bohemia, Moravia, and Silesia, we joined with Austria and Hungary in a defensive union against the Turkish danger.

We have never voluntarily surrendered our rights as an indepedent State in this confederation. The Hapsburgs broke their compact with our nation by illegally transgressing our rights and violating the Constitution of our State, which they had pledged themselves to uphold, and we therefore refuse longer to remain a part of Austria-Hungary in any form.

We claim the right of Bohemia to be reunited with her Slovak brethren of Slovakia, once part of our national State, later torn from our national body, and fifty years ago incorporated in the Hungarian State of the Magyars, who, by their unspeakable violence and ruthless oppression of their subject races, have lost all moral and human right to rule anybody but themselves.

The world knows the history of our struggle against the Hapsburg oppression, intensified and systematized by the Austro-Hungarian dualistic compromise of 1867. This dualism is only a shameless organization of brute force and exploitation of the majority by the minority; it is a political conspiracy of the Germans and Magyars against our own as well as the other Slav and the Latin nations of the monarchy.

The world knows the history of our claims, which the Hapsburgs themselves dared not deny. Francis Joseph, in the most solemn manner, repeatedly recognized the sovereign rights of our nation. The Germans and Magyars opposed this recognition,

and Austria-Hungary, bowing before the Pan-Germans, became a colony of Germany, and, as her vanguard to the East, provoked the last Balkan conflict, as well as the present world war, which was begun by the Hapsburgs alone without the consent of the representatives of the people.

We cannot and will not continue to live under the direct or indirect rule of the violators of Belgium, France, and Serbia, the would-be murderers of Russia and Rumania, the murderers of tens of thousands of civilans and soldiers of our blood, and the accomplices in numberless unspeakable crimes committed in this war against humanity by the two degenerate and irresponsible dynasties.

We will not remain a part of a State which has no justification for existence, and which, refusing to accept the fundamental principles of modern world-organization, remains only an artifical and immoral political structure, hindering every movement toward democratic and social progress. The Hapsburg dynasty, weighed down by a huge inheritance of error and crime, is a perpetual menace to the peace of the world, and we deem it our duty toward humanity and civilization to aid in bringing about its downfall and destruction.

We reject the sacrilegious assertion that the power of the Hapsburg and Hohenzollern dynasties is of divine origin; we refuse to recognize the divine rights of kings. Our nation elected the Hapsburgs to the throne of Bohemia of its own free will, and by the same right deposes them. We hereby declare the Hapsburg dynasty unworthy of leading our nation, and deny all of their claims to rule in the Czechoslovak land, which we here and now declare shall henceforth be a free and independent people and nation.

We accept and shall adhere to the ideals of modern democracy, as they have been the ideals of our nation for centuries. We accept the American principles as laid down by President Wilson: The principles of liberated mankind, of the actual equality of nations, and of governments deriving all their just power from the consent of the governed. We, the nation of Comenius, cannot but accept these principles expressed in the American Declaration of Independence, the principles of Lincoln, and of the declaration of the rights of man and of the citizens. For these principles our nation shed its blood in the memorable Hussite wars 500 years ago; for these same principles, beside her allies, our nation is shedding its blood to-day in Russia, Italy, and

France.

We shall outline only the main principles of the Constitution of the Czechoslovak nation. The final decision as to the Constitution itself falls to the legally chosen representatives of the liberated and united people.

The Czechoslovak nation shall be a republic. In constant endeavor for progress, it shall guarantee complete freedom of conscience, religion, and science, literature and art, speech, the press, and the right of assembly and petition. The Church shall be separated from the State. Our democracy shall rest on universal suffrage. Women shall be placed on an equal footing with men, politically, socially, and culturally. The rights of the minority shall be safeguarded by proportional representation. National minorities shall enjoy equal right. The government shall be parliamentary in form and shall recognize the principles of the initiative and referendum. The standing army shall be replaced by militia.

The Czechoslovak nation will carry out far-reaching social and economic reforms. The large estates will be redeemed for home colonization. Patents of nobility will be abolished. Our nation will assume its part of the Austro-Hungarian pre-war public debt. The debts for that war we leave to those who incurred them.

In its foreign policy the Czechoslovak nation will accept its full share of responsibility in the reorganization of Eastern Europe. It accepts fully the democratic and social principle of nationality and subscribes to the doctrine that all covenants and treaties shall be entered into openly and frankly without secret diplomacy.

Our Constitution shall provide an efficient, rational, and just Government, which shall exclude all special privileges and prohibit class legislation.

Democracy has defeated theocratic autocracy. Militarism is overcome—democracy is victorious—on the basis of democracy mankind will be reorganized. The forces of darkness have served the victory of light—the longed-for age of humanity is dawning.

We believe in democracy—we believe in liberty—and liberty evermore.

Given in Paris, on the 18th of October, 1918.

PROFESSOR THOMAS G. MASARYK, Prime Minister and Minister of Finance.

GENERAL DR. MILAN R. STEFANIK, Minister of National Defense.
DR. EDWARD BENES, Minister of Foreign Affairs and of Interior.

The present crisis in Russia will no doubt clear the field for a thorough cooperation between Russians and Poles. This cooperation will be welcomed most enthusiastically by Czecho-Slovaks and all the rest of the Slavic world. It is so beautifully acknowledged by Boris A. Bakhmetev, the first Ambassador of the Russian Republic. Germans did everything to separate the Poles from the Russians, appealing even to *Polonism* (-Polish Catholicism); this study shows very clearly that Roman Catholicism is not and cannot be a fundamental issue in the unification of the Slavic tribes into a federation *à la* United States of America. To-day is the greatest psychological moment for all the Slavs to understand their great proverbial expression: *Without union there is no liberty.* Another Slavic proverb sounds: *Those who do not acknowledge brothers as brothers will acknowledge foreigners as their masters.*

The SITUATION OF THE SOUTH-SLAVS ought also be understood thoroughly. There are many people who earnestly believe that the Bulgarians, so beloved and revered in the United States on account of Robert College at Constantinople, are right in their claim over Macedonia and other Bulgarian "racial" demands. They do not know that all such claims are skillfully made in Germany. Bulgarian people, duped by their German king, "Tzar" Ferdinand, are at present *nolens volens* a mere political bridge for Pan-Germany.

When the Bulgarian Minister at Washington exposed recently the rights of the Bulgars to Macedonia, Liubomir Mihailovich, the *first* Envoy Extraordinary and Minister Plenipotentiary from Serbia to the United States, expressed

his calm judgment of an expert on this problem. In his *The Balkan Problem* (*The World Court*: a Magazine of International Progress Supporting a Union of Democratic Nations, N. Y. City, Vol. IV, No. 5, May 1918, pp. 284-288) Mihailovich says, among other things, this:

The Serbs were not the conquerors of Macedonia. Since the Serbian race came to inhabit the Balkan Peninsula, Macedonia has been its home. Prilip, Debar, Tetovo, Prizren, Skoplje are places which are intimately bound up with Serbian history. Macedonia has been ruled by the Bulgarians and the Turks as conquerors, but it has always been peopled by the Serbian race. The traditions of that country are exclusively Serbian. It was these traditions which preserved the spirit of our nation under the harsh régime of the Bulgarians and the Turks. The Serbian hero Marko Kraljevich lived at Prilip and the Serbian Emperor Dushan at Prizren and Skoplje. All the monasteries which in the Middle Ages represented the civilization of the period, were erected by Serbian rulers. In Macedonia there does not exist a single Bulgarian tradition, a single Bulgarian antiquity. The most recent souvenir of the population of Macedonia is the activity of the Bulgarian comitadjis who tried, during long years, to Bulgarize the Serbian element, inspiring terror among the peaceable people. Thousands were assassinated in the most horrible fashion by these Bulgarian bandits. Not even the women and children were spared by them. When, in 1912, the Serbian Army drove the Turks from Macedonia, the whole people hailed Serbia as their liberator.

As to how Macedonia considers the Bulgarians is best seen in the measures which the Bulgarian Government was obliged to take against the Serbian population. In an official circular addressed to the prefects in Macedonia, occupied by the Bulgarian troops, the Bulgarian Minister of the Interior states (December 20, 1917): "It is the duty of the administrative machinery to purge the Macedonian provinces of every foreign element—thus creating an atmosphere essentially Bulgarian—even at the risk of the complete depopulation of these regions. The notabilities and the Serbian chauvinists who refuse to recognize their Bulgarian origin must be sent to Sofia under good escort."

Comment on the above is needless. The Serbian Government possesses proof that thousands and thousands of the inhabitants

have been deported to Bulgaria and thence to Asia Minor. Bulgaria makes use of every means to destroy the Serbian element in Macedonia, "even at the risk of a complete depopulation." [6]

In order to carry out this criminal plan Bulgaria sent into Serbian Macedonia, occupied by her troops, as officials a number of brigands and ex-convicts ready to carry out the worst designs. This fact even caused indignation among certain Bulgarians who, in the Parliament and in the press, have protested against the inhuman behavior of the authorities in the occupied provinces. There were deputies who even attacked the Government for the system of denationalism and terrorism carried out in Macedonia. The chief of the Democrats, Malinov, spoke of "the violence used against the population of the new provinces." Boris Vazov advised the Government to show an "intelligent chauvinism" and the Bulgarian press declares "the necessity of a better organized propaganda for the Bulgarian language and culture." And this in a Macedonia which the Bulgarians pretend is a country exclusively Bulgarian!

The Bulgarian ex-Minister and deputy Takev, on April 11, 1916, declared in the journal *Preporetz:* "I have insisted on the fact that such conflicts are chiefly due to the appointment in that country as police officials of the worst criminals from our jails. In order to prove that I affirm I will put under the nose of the Minister of the Interior the photographs of some of these men, photographs bearing their number on the prison registers, such are the men who to-day carry out administrative functions in the unfortunate Macedonia."

But the Bulgarian Government had need of such officials in order that it might be able to carry out its criminal plan for the destruction of the Serbian element. And yet the Bulgarians pretend they only went to war to assure the happiness of Macedonia.

The martyrdom of the Serbian people is the best proof as to whom Macedonia belongs.

I do not believe that the destiny of a country is settled by newspaper articles. The Bulgarians know this, too, and it is for this reason that they are destroying so energetically the Serbian element in Macedonia. But the importance of the Balkan problem does not consider either in the question as to whom Macedonia belongs from the ethnographical point of view or in the polemic between Serbs and Bulgars. This polemic is indirectly supported by the Central Powers, whose interest it is that the Balkan question should be considered a local one, while

Bulgaria, on her side, made the question the pretext for becoming the ally of Germany and Austria.

The Balkan question, however, is of international importance; it should for this reason interest American public opinion. It is only when it is regarded from this point of view that one can properly judge the line of conduct of Serbia, her sacrifices and, in general, her participation in this war. It is then only that the reasons for which Bulgaria became the ally of Germany and Austria can be understood.

As regards German aspirations, the Balkans represent the route which leads to Asia Minor, Bagdad and the Far East. For the realization of the Pan-Germanist plan it was absolutely necessary to conquer this route. It would open to German domination the Balkans, the Ottoman Empire and Persia, and has as its aim to shake the hold of Great Britain and France on their colonial possessions in the Far East. This plan is intended to assure exclusively to Germany economic, financial and commercial supremacy and link up Hamburg with the Persian Gulf. The realization of this plan would be a danger for the free commercial and industrial development of Europe as well as that of America. The realization of this plan would mean the political supremacy of Germany over the whole world. In this Pan-Germanist plan the Balkans are of capital importance. On the solution of the Balkan problem will depend the realization of the Pan-Germanist aspirations or their complete destruction.

The Balkans, in the Middle Ages, were the route by which other barbarian hordes passed, hordes which had similar aspirations to those of Germany to-day. At that time it was the Turks who dreamed of the domination of Europe. In the Middle Ages it was the Serbians who desperately defended this route and that in the very Macedonia which to-day the Bulgarians claim for them. In the battle on the Maritza in 1371 and that on the plain of Kosovo in 1389 the Serbians sacrificed their independence in checking the Turkish invasion. The policy of the Hungary of those days contributed not a little to this result as she profited by the difficult situation of Serbia, attacked her from the north and wrested certain territories from her. The Magyars later paid dearly for this, for they too were for more than a century the slaves of the Turks.

In the present war Serbia defended once more this route against the new barbarians, the Germans and the Magyars, whose aim it is to rule in the East. The Serbs once more sacri-

ficed their country to check the invasion of the enemies of liberty and of civilization. It is again the Serbs who continue the struggle, and in the same Macedonia, against the enemy of the entire world. And, as the Magyars did it in the Middle Ages, the Bulgarians profited by the desperate situation of Serbia to attack her treacherously and wrest certain territories from her. We hope that this time the Bulgarians will receive a more just punishment than that which the Magyars, their allies of to-day, received centuries ago.

The only means to ban all Balkan schemes of Germany and Austria-Hungary is to unite all the Slavs into a powerful state. Serbs, Croats and Slovenes already agreed on that point. They fought for that ideal long ago, especially since the occupation of two Serbian provinces, Bosnia and Hevzegovina, by Austria-Hungary in 1878. Bulgarians have taken no part in the movement which has resulted in the creation of the South-Slavic nationalism. President N. Butler, in his introductory to Savich's *South-Eastern Europe* claims that the erection of the South-Slavic State "will not only bring a noble and long suffering people under the rule of free institutions, but it will put an end forever to that Teutonic dream of a *Mitteleuropa*, which has played so large a part in the planning and carrying on of the present war."

In order to give another American judgment of the Balkan Problem let me quote Professor Robert J. Kerner's article on *The Jugo-Slav Movement* (published in a book, together with the *Russian Revolution*, Cambridge Harvard University Press, 1918, pp. 81-109)[7]:

The occupation of Bosnia led to the first real quarrels in modern times between Croat and Serb, for the former wanted Bosnia in Greater Croatia in order to have connection with Dalmatia; the latter wished it annexed to Great Serbia, because it was Serbian. Magyar and German, further, quarreled as to the status of Bosnia and left it unsettled. But one thing was settled by the occupation in 1879 and the annexation in 1908. Neither Greater Croatia nor Greater Serbia were any longer truly possi-

ble as a final solution, only a Jugo-Slavia. The Greater Croatia received a mortal blow by the addition of Serbs up to more than one-third of the number of Croats in Austria-Hungary, and Serbia faced the future either as a vassal or as a territory which must be annexed. From that time until the present the Hapsburg monarchy, largely owing to the predominance of the Magyars, adopted a policy of prevention—Jugo-Slav nationality was to be prevented. Viewed in that light the rule of Count Khuen-Hedérváry, Ban of Croatia from 1883 to 1903, in which time he corrupted a whole generation, turned Serb against Croat, and played out the radical demands of the party Starčevic and Frank, is intelligible. The policy of Count Khuen, which was based on corruption and forgery, on press-muzzling and career-exploding, has since been imitated, and its imitation has been largely responsible for this war.

It was not until the Serbs and Croats formed their coalition in 1905 that the trial of strength had come. In Serbia, Peter Karageorgevich ascended the throne and reversed the pro-Austrian policy of his predecessor. This it will be remembered was influenced until then by the Bulgarian policy of Russia and by Serbia's defeat at the hands of Bulgaria in 1885. The commercial treaty with Bulgaria in 1905, and the tariff war which Austria began immediately afterward, pointed out which way the wind was blowing.

An era big with decisive events arrived. The Jugo-Slavs had learned that union meant victory, division foreign mastery. Petty politics and religious fanaticism were forgotten, and Jugo-Slav nationality was formed in the fierce fires of Austro-Magyar terrorism and forgery and in the whirlwind reaped from the Balkan wars.

It was too late to talk of trialism unless it meant independence, and, when it meant that, it did not mean Austrian trialism. The treason trial by which Baron Rauch hoped to split the Serbo-Croat coalition, and which was furnished the cause of a war with Serbia on the annexation of Bosnia in 1908, collapsed. It rested on forgeries concocted within the walls of the Austro-Hungarian legation in Belgrade where Count Forgách held forth.

The annexation of Bosnia in 1908 completed the operation begun in 1878 and called for the completion of the policy of prevention. It was the forerunner of the press campaign in the first Balkan war, the Prohaska affair, the attack by Bulgaria

upon Serbia and Greece, the rebuff to Masaryk and Pašic, the murder of Francis Ferdinand,[8] and the Austro-Hungarian note to Serbia. The mysteries connected with the forgeries and this chain of events will remain a fertile field for detectives and psychologists and, after that, for historians. For us, it is necessary to note that, as the hand of Pan-Germanism became more evident, the Slovenes began to draw nearer to the Croats and the Serbs. It remained only for the Serbs to electrify the Jugo-Slavs—'to avenge Kosovo with Kumanovo'—in order to cement their loyalty to the regenerated Serbs. Religious differences, political rivalries, linguistic quibbles, and the petty foibles of centuries appeared to be forgotten in three short years which elapsed from Kumanovo to the destruction of Serbia in 1915. The Greater Serbia idea had really perished in 1915, as had the Greater Croatia idea in 1878. In their place emerged Jugo-Slavia—the kingdom of the Serbs, Croats, and Slovenes—implied by the South Slav Parliamentary Club in Austria in their Declaration of May 30, 1917,[9] and formulated by the Pact of Corfu of July 7, 1917,[10] which Pašić, premier of Serbia, and Trumbić, the head of the London Jugo-Slav Committee, drew up.

The evolution had been completed. Nationalism had proved stronger than geography, stronger than opposing religions, more cohesive than political and economic interests. For this, the Jugo-Slavs have not only themselves and modern progress, like railroad-building, to thank, but also the policy of the Habsburg monarchy, the hopeful, though feeble, Note of the Allies to President Wilson, the Russian Revolution, and the entry of the United States into the war.

For the historian, it remains to examine the depth and the character of the movement. He should neither lament that it succeeded, nor frown upon it that it did not come long ago when his own nation achieved its unity. That it is a reality is proved by the fact that the Central Powers believed its destruction worth this catastrophic war. A nation of eleven or twelve millions holds the path to the Adriatic and the Aegean and the gateway to the Orient and world dominion. It can help to make impossible the dream of mid-Europe or of Pan-Germany.

The Jugo-Slav movement had ended in the formation of a nation which is neither a doctrine, nor a dream, but a reality.

It is interesting to note that recently a new impetus has been given to the South-Slavic movement by the publication

in Paris of a manifesto by distinguished Israelites of Jugoslavia in which they express their sympathy for the Serbo-Croatian aspirations for independence and promise to use all their influence and that of the Jews all over the world for the establishment of a Jugoslavic State. They are grateful for the liberty accorded to them in the southern Slavic countries and in Serbia (according to Dr. Isaac Alkalay, Superintendent of Hebrew Cult in Serbia, now in the United States,—the Jews from Spain came to Serbia at about the discovery of America), in return for which they signify their adherence to the Serbian, Croatian and Slovene ideals. Of course, Austro-Hungary and Germany are trying to upset the South-Slavic ideals by all kinds of vicious intrigues and calumnies. But the Serbians, Croatians and Slovenes know too well such schemings. Nobody can separate Serbia and the South-Slavs from the Allies.[11] It is also a well known fact that the Austrian government started among the South-Slavs an energetic campaign to dessiminate the idea that Italy was trying to wrest from Austria a region inhabited by the South-Slavs, and to bottle up a large Slavic population by seizing the Adriatic littoral, including Dalmatia. This campaign was very strong at the time when the valiant Italian army took Goritzia, a city with Slavic name and populated mainly by the Slovenes.[12] A South-Slavic poet, Vlada Popovich, sings rightly to-day:

> Know, my comrades in arms,
> The German is digging our grave;
> But on him shall his folly fall,—
> All Europe stands by our side.

All thinking Italians admit that it is shortsighted policy to make any claims on South-Slavic lands near Adriatic just because there are few Italians in some of the cities in Istria and Dalmatia. It was the policy of the Austro-Hungarian government to arouse anti-Italian sentiment among

South-Slavs and anti-Slavic sentiment among the Italians. But to-day Italian thinkers admit that there is no *il pericolo slave* (Slavic danger); they do not call now the Adriatic *Mare nostro* but *Mare Italo-Slavo;* they see now that the Berlin and Vienna policy is anti-Slavic and anti-Balkanic. So for example, Virginio Gayda, the well-known author of *Gli Slavi della Venezia Giulia* (Milano, Rava, 1915, 28), *La Dalmazia* (Torino, 1915, 23), and *La crisi di un impero* (Milano, 1915, 2 editions; translated into English under the title: *Modern Austria*, London, Unwin, 1915, 350) says this in his *L'Austria di Francisco Giuseppe* (Milano, 1915, p. 101):

At the Berlin Congress in 1878, the "honest broker," as Bismarck styled himself, was able with the approval of Europe to make a present to Austria-Hungary of Bosnia and Herzegovina, two purely Serbian provinces.

By the achievement Berlin obtained a really great victory. In soothing the pain of the Habsburg dynasty and teaching the wound bleeding ever since Sadowa, he attached Austria-Hungary definitely to his cause, and the Austro-German Alliance formed in the same year (1879) was but a conspicuous proof of his mastery. The Austro-Hungarian joint foreign minister, Count Andrássy, could come in triumph from Berlin to Vienna, and in announcing the news to the emperor, could say solemnly, "Majesty, the door of the Balkans is now open to you!" But as an Italian author remarks: "From this very day, outside and inside the empire, was ushered in a policy anti-Slavic and consequently anti-Balkanic. In occupying Bosnia and Herzegovina, Austria's first object was to prevent Serbia and Montenegro from raising there, their flag and from uniting to form another important Slavic state in the south. With that same object in view Vienna has always hatched intrigues to divide Belgrade and Cetinje, and has tried as long as possible to keep in her occupation the sandjak of Novi-Bazar. But with a persistent policy of denationalization and persecution she has ended by creating dissatisfactions, the spirit of rebellion and the South-Slavic *Irredenta*. We know what has been done in Bosnia where the authority of the bayonet still reigns supreme, and the last transformations in the government have brought the whole civil administration

under the control of the chief military commandant, General Potiorek."

An Austrian diplomat, "Baron Prokesh-Osten," once said that the problem of the Near East is the problem of Russia *versus* Europe, but to-day it is a problem of Europe and America. A Russian diplomat and statesmen, Prince Trubetskoy said: "In Austria lies the centre of gravity of the European balance of power." This centre must be destroyed for the sake of a universal peace. Liubomir Mihailovich, in his *Liberty and Death for Serbia: Her Supreme International Patriotism* ("Forum," July, 1918, 20-23) says rightly that Austro-Hungary and Bulgaria are arch criminals in the Teutonic conspiracy to enslave the world. He shows clearly (1) that "without the cooperation of Austro-Hungary and Bulgaria there would be no world war"; (2) that "Liberty or Death" are no vain words for the South-Slavs, but their deep conviction and life principle. The South-Slavic nations—Serbs, Croats and Slovenes—are the natural and historical barrier against Pan-German plot of occupying the East as a means of World Dominion. Serbia means to the South-Slavs what Piedmont meant to the Italians at the time of their struggle for unity (1848-1860). Dr. Hinko Hinkovich claims that this terrible war began "as a tragic conflict between two great ideas: the Pan-German and the Jugoslav idea; in which conflict Serbia as the champion of the latter represents the Right and the sacred principles of Democracy, while the Central Powers stand for brutal force and the most hideous product of Autocracy—Prussian Militarism. . . . If Serbia by herself proved a remarkable obstacle to the German scheme of *Mittel-Europa*, a united Jugoslavia would be an incomparably graver obstruction. . . . Serbia has no imperialistic designs at all. She is not waging a war of conquest. She does not struggle for a greater Serbia, i. e., to get more land, but for the deliverance of her sub-

dued kinsmen and the union of our whole race. It would be equally false to speak of a great Jugoslavia. She ought not to be greater or smaller, but the Jugoslavia including the whole of our national territory."

Without a free United South-Slavic States in the Balkans there will be no peace in Europe.[13] Serbia sticks everything to this end. Dr. Milenko R. Vesnich, the chairman of Serbia's War Mission to the United States, says rightly:

> This war will come to an end some day and we should all know what this end will be. I, of course, do not doubt for a single moment that victory will be ours.
>
> The Teutonic Powers inaugurated this war with the determination to push their activities toward the Near East. The future peace conference will have to erect a barrier strong enough to prevent the repetition of such an undertaking.

The slightest knowledge of the psychology of the Slavic peoples will convince the World Powers at the next Peace Congress that the freedom of Slavs is the corner-stone of a peaceful and progressive Humanity.

The knowledge of the Slavic soul will, no doubt, save the Allies from many misunderstandings with their most democratic admirers. There are so many teaching chairs for all kinds of histories, literatures, languages, arts, etc., but few universities are interested in the Slavic culture and civilization. Only recently a *Society for the Advancement of Slavic Study* was established in the United States.[14] Let us hope that in the near future many misunderstandings will be straightened out by the ability of appreciating one another's point of view in every dimension.

This work has been finished before the amazing Russian Revolution. I thought it was my duty to write this informative study on the mind of the Slav for the non-Slavic world.

The foreign writers about the Slavs give us only condemnation or too much praise along certain insignificant lines, but few of them are able to grasp and present the Slavic soul in its essence. Just a year before this bloody war broke out I published my *Psychology of the People* in a Serbian magazine for belletristics, art, and science (edited by Professor Dushan Kotur of a Serbian High Classical Gymnasium in Karlovci, Slavonia).[15] A part of this work has been used in my papers and addresses delivered before the *American Psychological Association* (Philadelphia meeting, 1914),[16] City Club of Chicago (March 11, 1915), *Federación de Estudantes de Habla Española* (Columbia University, May 5, 1917), *South-Slavic Society* of New York City (1914 and 1915), etc. Two English articles of mine have been published in two English magazines issued by Poles and Russians respectively. In the Chicago *Free Poland* (a semi-monthly for the Truth about Poland and her people; now published in Washington, D. C.),[17] my article on *Psychology of the Slavic People* is published; the *Russian Review* (N. Y. City) [18] published and reprinted my *Psychology of the Slav.* My *Slavic Soul* will be published soon as the first number in the *Proceedings of the Society for the Advancement of Slavic Study.* My Serbian or Croatian articles, entitled *Slavic Soul, Slavic Tribes, South-Slavs and Reformation, The Slavic Race,* etc., are published in the American South-Slavic annuals edited by Petar O. Stiyachich, Milosh Mrvosh, Ivo Kreshich, and John R. Palandachich.[19] All of these articles are more or less used in this work.

I take great pleasure in thanking most heartily Nikola Tesla, the great inventor and first-class knower of all Slavic culture and civilization, for his manysided and deep suggestions in regard to the Slavic soul in general and the South-Slavs in particular. His profound psychological analysis of the Slavs amazed me in many of our talks and I dare to

say that he as Serbian by birth, represents most uniquely the composite of a typical Slavic soul almost in every dimension.

My thanks also to many suggestions and helps of various kinds given to me by Dr. Thomas M. Balliet, Dean of the New York University School of Pedagogy, Professor Robert J. Kerner of the University of Missouri, Dr. Beatrice L. Stevenson, Professor Milivoye St. Stanoyevich, Miss Ruth Hill, Professor Albert Mamatej, John Grgurevich, John Skibinski, Josip Marohnich, John G. Rosicky, A. V. Geringer, Rev. Petar O. Stiyachich, Prof. L. Zelenka Lerando, etc.

I am sorry to say that on account of the lack of good Slavic illustrations the volumes could not be illustrated as richly as it was intended. This is the only reason why different Slavic peoples are represented unequally in regard to the number of illustrations.

I am sending this work in the hope that it will help the English-speaking people to get a better, more intelligent conception of the Slavic People as a whole.

Paul R. Radosavljevich.

New York University, Oct. 20, 1918.

SOME WORKERS FOR CZECHO-SLOVAK INDEPENDENCE

(From left to right): Dr. Aleš Hrdlička, F. Bielek, Albert Mamatej, Ch.Pergler, Dr. Milan Štefanik, E. V. Voska, Dr. L. Fischer, Ivan Daxner, and Ferd. Pisek.

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NOTES TO THE PREFACE

1. Spurred by President Wilson's promise to stand by Russia, Baptist and Presbyterian leaders discussed plans for aiding that country in the spiritual field. A call was framed for an interdenominational Protestant conference to be held in Chicago at the end of June, 1918. Its principal aim will be to lay the foundation for a union between Western Protestantism and the Orthodox Russian Church, now divorced from the State (the first Patriarch of this independent church since Peter the Great is the former Archbishop Tikhon of New York City Russian Cathedral). There is also an American Branch of the *Anglican and Eastern Association* for promoting intercommunion between the Anglican and Eastern-Orthodox Churches (incorporating the Anglican and Eastern-Orthodox Churches Union and the Eastern Church Association). The secretary of this Association is Rev. W. C. Emhardt, Newtown, Bucks County, Pa.

2. The telegram was as follows:

Three thousand Russian citizens assembled at Cooper Union at a meeting called by the Russian League of Unity, representing various Russian organizations in the United States, unanimously resolve to express to you, Mr. President, their appreciation of the invitation tendered by the Federal Government to the Russian citizens in the United States to co-operate with the Government in the Third Liberty Loan campaign.

We take this invitation to be a sign that you, Mr. President, still consider us to be citizens of an allied nation; that you make neither us nor Russia responsible for the treacherous separate peace concluded at Brest-Litovsk by a group of political adventurers who compromise and humiliate Russian liberty and democ-

We are very grateful to you, Mr. President, for your friendly policy toward Russia. The only hope for resurrection of the Russian democracy, the only hope for our liberty, depends now upon the immediate and generous help of the United States. At this critical moment of our national history we call for help from our friends, and we are sure that they will answer the call for suffering Russia.

We are sure that when there will be created in Russia a real democratic national government the United States will help it to establish democratic order in place of the tyranny organized by criminal elements, former Tzar's agents and gendarmes combined with German spies and several political dreamers as a flavor. We are also sure that, on the other hand, you will help the Russian democracy in its fight against the first attempt of the autocratic counter-revolution.

It is difficult to send the "S. O. S." to our friends, but we consider it our patriotic duty to say that at this moment our country is helpless, and that without immediate allied help she will soon become an easy prey to German hands, which means almost a certain defeat of the great idea to make the world safe for democracy.

At this hour of our national distress the stars of the American flag are the stars of our hope. Long live the American nation! Long live her first citizen, the greatest interpreter of the task of democracy in this hour of world's conflict!

3. The purpose of the league is to inform the Russian people regarding the political and commercial aims of America. The league is made up of men prominent in political, sociological and business affairs.

Dr. Frank Goodnow, formerly in the United States diplomatic service, has been elected president; William Boyce Thompson, of New York, former head of the American Red Cross in Russia, vice-president, and Herbert L. Carpenter, of Brooklyn, secretary.

Members of the Executive Committee include Senators Owen, of Oklahoma; Borah, of Idaho; Calder, of New York; Williams, of Mississippi, chairman of the House Foreign Affairs Committee, and Representative Cooper, of Wiscon-

sin, ranking Republican on the House Committee.

Delegations will be sent to Russia to spread information of America's desire to assist as well as proffering material assistance.

President Wilson is in sympathy with the league's purposes, which recently were discussed with him by Senators Owen, Borah and Calder. Among others said to be behind the movement are Colonel E. M. House, the President's adviser; Chairman Henry P. Davison, of the American Red Cross, and Frank A. Vanderlip.

Resolutions adopted by the executive committee expressed the league's "confidence in the Russian people, its deep appreciation of their sacrifices in this great war and its realization of the vital importance of a common understanding and action between the peoples of Russia and the United States, and through its executive committee hereby pledges itself to exert its energy and full force toward effectively safeguarding our common liberty and toward throwing off the yoke of autocratic power, to the end that the world may enjoy a lasting peace and fair dealing between all nations."

4. See also: *Andreyev, L. N.*, The confessions of a little man during great days, N. Y., Knopf, 1917, 242; *Bainville, J.*, Comment est née la révolution russe, Paris, Nouvelle librairie nationale, 1917, VI + 96; *Beatty, B.*, The Fall of the Winter Palace, N. Y., Century Co., 1918; *Borah, W. E.*, Russia must be saved! (Special Suppl. to "Russkoye Slovo," July 27, 1918; *Bourdillon, F. V.*, Russia reborn, London, Humphreys, 1917, 29 (poems); *Brown, A. J.*, Russia in transformation, N. Y., Revell, 1917, 190; *Bublikov, A. A.*, Bolsheviki and Russia's Financial Disaster (Special Suppl. to "Ruskoye Slovo," July 27, 1918, 3-4); *Princess Cantacuzène* (Countess Spéransky, née Grant), Last Days of the Russian Autocracy (The Saturady Evening Post, vol. 191, No. 12, Sep. 21, 1918, pp. 3-4, 49, 52, 56-7, 61-2, 65-7, 67; etc.); *Cross, S. H.*, Russian revolution

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5. The *Czech National Alliance* of Chicago issued a *Newspaper Bulletin* April 30, 1918, shortly after the arrival of Professor Thomas Garigue Masaryk to the United States. This Bulletin says:

Who is Professor Masaryk? However well informed and well stocked may be the libraries of the American newspapers, they are not likely to have at hand very extended information about the Bohemian statesman who landed on American soil at Vancouver, B. C., on March 29th. He comes from Russia, where he witnessed all the surprising vicissitudes of the revolution. He is not a Russian. He is a Czech, professor at the University of Prague and deputy for Moravia to the Vienna Parliament, as well as member of the Austrian delegation.

He may be likened to Mazzini and Garibaldi, combined in one person. Shortly after the world war broke out, he fled from Austria and became a leader of the Czechoslovak revolution against Austria. From the very beginning of his campaign he made independent Bohemia his aim and started a mighty movement in its behalf, backed by every Czech and Slovak living beyond the Austro-Hungarian boundaries.

Since the very first Austro-Russian battles Czechoslovak conscripts in Austrian uniform surrendered to the Russians in tens and hundreds of thousands. Masaryk organized an army of Czechoslovak prisoners of war both in Russia and France, and he is its political leader. This army fought in the last Russian offensive in Galicia in June, 1917, and a few weeks later General Brusilov said: *Czechoslovaks, perfidiously abandoned at Tarnopol by our infantry, fought in such a way that the world ought to fall on its knees before them.* There are to-day some 120,000 men in this army, getting ready to take part in the decisive fights on the Western front.

Masaryk can render immense services to the Allies, because of his knowledge of political conditions in Austria and Germany, which is unequalled. *He was the first of all the statesmen and diplomats to emphasize the absolute dependence of Austria-Hungary upon Germany.* He saw clearly right from the start, what English and American statesmen are only now realizing, that plans for the separation of Austria from Germany were utopian. *He declared long ago that there was no reason to hope for an internal revolution in Germany.* He did not believe that the masses of German people would rise against the *Junkers,* and he told the Allied press in 1915 repeatedly that the rulers of Germany would sacrifice remorselessly millions of human lives, even millions of German soldiers, to their idea of world-domination. He did not believe in German social revolution from which so much was expected by the Allies; he pointed to the materialistic

social democracy of Germany, of which he had always been a close student, as a proof that all Germans were united in the imperialistic aims of their rulers.

But Masaryk is also one of the foremost students of Russia. He knew Russia before the Revolution and wrote an excellent account of it in a book entitled *Russia and Europe.* This was published in 1913, and the German translation made a great stir in Germany. It is a pity that it has not yet been translated into English. A few chapters have been published by the London weekly, *The New Europe.* For the last year Masaryk has lived in Russia. He comes from Russia and will be an authority on the Russian problems which mean so much to the world and to the cause of democracy. The American people will have an opportunity to hear the calm judgment of a great scholar and a great statesman on the developments in Russia.

When Masaryk left Bohemia in 1914, he carried with him full powers from the elected representatives of the Czech people. He speaks for ten million Czechoslovaks. The Czech revolution against Austria found in him an ideal leader. He comes now to the United States to work here not merely for the realization of independent Bohemia, but also for the victory of the democratic principles.

A Few Biographical Facts

Masaryk was born in 1850 in Moravia, in the same district in which three hundred years earlier was born that great teacher of nations, John Amos Comenius. His father was but a coachman and Thomas was destined to become a blacksmith. He worked at this trade as apprentice for some time, but at the age of 15 he entered the gymnasium of Brno (Brünn), Moravia, and in 1872 commenced to study at the University of Vienna. In 1876 he published his first book, *Immortality According to Plato,* and since then his reputation as a scholar was assured.

His work on *Suicide* (1881) gained for him reputation as a great savant but at the same time bitter enemies among the Austrian reactionaries. In 1882 he was appointed professor at the Bohemian University in Prague.

Masaryk knows the United States well. He came here for the first time in 1878 in order to get acquainted, at first hand, with the greatest democracy of the world. He learned much here, and when he went back, he was accompanied by an American lady

(Miss *Charley Garrigue* of Brooklyn, N. Y.) to whom he was married. Mrs. Masaryk has since been an important co-worker in the life of the Bohemian scholar. She learned to love the small Czech nation and the Czech people adopted her for their own. She is still in Prague, suffering much persecution from the vindictive Austrian officials. Her daughter, *Dr. Alice Masaryk,* was imprisoned in Vienna for a long time, just because she was Masaryk's daughter, and if it had not been for the noble protest of the American women she probably would have suffered the fate of Edith Cavell.

Masaryk devoted his life to the task of strengthening and deepening the spiritual and cultural life of his people. He is really the last of the so-called *awakeners* of Bohemia. After the thirty years' war the Czechoslovak people were subjected to forcible Germanization and degradation by the Austrian autocracy and bureaucracy. They seemed to be almost dead, when in the first half of the nineteenth century a series of remarkable men awakened their people to a new life. Masaryk is the last, and the greatest of them. He raised the self-confidence of the people and he laid a firm democratic foundation for its progress. His writings, such as *The Bohemian Question, Jan Hus, Karel Havlíček,* aimed at the moral and religious uplifting of the nation. As a social economist Masaryk paid much attention to social problems. His greatest book in this field is *The Social Question,* a powerful criticism of the theories of Marx. Masaryk takes an attitude opposing Marx's materialism, and he loves Russia, because he sees in the Russian soul a deep striving after idealism. As a Slav he always felt a close relationship to the Russian people and devoted to them much sympathetic study.

He has been several times in the United States. He visited the principal settlements of the Bohemian immigrants in this country and urged them to follow the ideals of humanity and democracy. As a scholar he lectured at several of the American universities and learned societies, especially at the University of Chicago.

Masaryk as a Statesman

Masaryk is a great scholar with a well-established reputation among the learned men of the world. But he did not write or live for a small circle of savants. He believes that science and philosophy have a significance for all men, for the great masses

as well as for the professors. He always labored for the good of his people and he was a true democrat in his life work. For that reason his political labors have had far-reaching effects on the Czech people.

His principal endeavor was to acquaint the Czech people with the culture of the rest of the world, as well as to acquaint the world with the ideals of Bohemia. That was the motive for his investigations in Russia, England and America. He was anxious that his people avoid the common error of small nations: living a life of aloofness, but faintly touched by the great currents flowing outside of them. He tried to break down the wall of separation between Bohemia and the rest of the civilized world, to obtain access to all healthy ideas of other nations. He did much to keep Bohemia in contact with the life of Russia, England as well as Germany. He first took part in active political life in 1891, when he was elected to the Vienna Parliament together with his friend Dr. Karel Kramář, who, during the present war, was sentenced to death for high treason. As a leader of Bohemian progressivists Masaryk established a powerful daily in Prague, the *Čas*, and endeavored to give to the politics of Bohemia a truly progressive, democratic tendency. During his first term in parliament he gained the enmity of the jingoes and bureaucrats of Austria-Hungary because of his merciless exposure of the oppressive regime in Bosnia and Herzegovina. Later, he resigned his mandate and devoted himself wholly to scientific work at the University of Prague and cultural work among his people. The Jews, and all foes of superstition, are grateful to him for the noble stand he took in the famous Polna trial of a Jew for ritual murder.

In 1907 Masaryk was once more sent to the Austrian parliament by the Progressive Party of Eastern Moravia. Soon his name both in Austria and foreign countries began to be known as that of a fearless critic of the brutality of the Austrian government and of the reactionary regime that had Austria in its grasp. Masaryk at once became the biggest man in the cosmopolitan parliament of Vienna and the pride of the Czech delegation. Even then events were preparing that were to throw the world a few years later into cataclysm.

In 1878, at the Congress of Berlin, Germany turned over two Turkish provinces to Austria-Hungary, although Austria had no claim to sharing in Turkish booty (the people of these two provinces are Serbs). It was a well-calculated move of Germany.

The Hapsburgs from then on turned their backs definitely on the dream of regaining the hegemony of Germany from Prussia and turned their ambitions toward the East. They began to dream of acquiring Saloniki, and Germany supported these ambitions; for if Austria ever got to the Ægean Sea, it would be Germany's gain, since Austria was destined, sooner or later, to become but a humble vassal of her stronger partner.

Germany and Austria, in order to conquer the Balkans, needed an excuse for war. This was begun to be made ready as early as 1908. Through forgeries prepared by the Magyar "nobleman," Count Forgach, who was then Austrian minister to Serbia, through false documents and through the assistance of a Vienna historian, Professor Heinrich Friedjung, the claim was made, presumably well supported by proofs, that the Jugoslav subjects of Austria-Hungary were engaged in a conspiracy against the monarchy. In Zagreb (Agram) fifty-three Serbs of Croatia and Slavonia were sentenced to the gallows and would have been executed, if Masaryk had not appealed to the whole world against the barbarity and immorality of sacrificing innocent men to the supposed political necessity of Austria to make out a case against Serbia. Masaryk proved that the employees and officials of the Austrian Foreign Office manufactured the documents that supplied the proof for the conviction of the Austrian Jugoslavs. The gallows were taken down; Masaryk gained the enmity of the Austrian diplomats and the gratitude and confidence of the Jugoslavs. If any one still imagines that Austria was justified in presenting the famous ultimatum to Serbia, let him read the story of the Agram and Friedjung trials, and he will become convinced that Austria had for years sought to pick a quarrel with Belgrade. When Masaryk testified in the Friedjung trial in Vienna, a German author, Salten, said of the Czech statesman: *When Professor Masaryk speaks, you listen with a confidence that takes possession of you only when great artists or strong men speak.* Even the Germans respect Masaryk, however much they may hate him.

Masaryk and War

When some time in the future a new history of Bohemia is written, Masaryk's flight from Austria in the early days of the war will mark another hegira, the opening of a new era for Bohemia. When he left, the Czech people were still full of consternation over the outbreak of the war and overwhelmed by the

horror of it. But Masaryk saw the unique opportunity in the war of nations to strike a determined blow for Bohemian freedom. He saw also that Germany's victory would mean new sufferings and persecutions for Bohemia. Without hesitation he left Bohemia so that he might be free to lead the fight for her liberation.

He went first to Italy, then to Holland, and still later he lived for some time in Geneva. On July 6, 1915, the anniversary day of the Czech hero, John Hus, he first publicly threw the gauge of battle in the face of the Hapsburgs. He came out without reservations for the cause of the Allies and identified the justice of the Bohemian cause with the justice of the Allied cause.

Then he went to London to lecture in the King's College of the University of London upon a new subject in the English curriculum, the Slavs. His course of lectures was opened by a memorable discourse on the place of small nations in history. Shortly after that, November 14, 1915, during a time of much trial to the Allies, when Russian armies were evacuating Warsaw, he gave out, together with representative men of Czech colonies in France, England, Russia and America, the *Bohemian Declaration of Independence.* He demands for the Czechoslovak people the right of self-determination and says: *We take the side of the fighting Slavic nations and their Allies without regard to victory or defeat, because right is on their side.*

Under the inspiration of Masaryk's leadership Czech emigrants in England, Russia, France, and principally in America formed powerful organizations for the purpose of carrying on the fight of Czechs for freedom. In the United States these organizations are known as the *Bohemian (Czech) National Alliance* and the *Slovak League;* they have been the principal financial support of Masaryk's campaign. For Masaryk at the very start declared that the Czech fight must be backed by Czech money. Not a dollar would he accept from friendly sources in the Allied lands. *We must finance our own campaign,* was his principle.

Under his guidance, and with the co-operation of Dr. Beneš and Dr. Stefanik, two Czechoslovak patriots, the great step was taken to create a separate Czechoslovak army. Of course Bohemian emigrants in France, England and Canada did not wait for this step, which came long after the war broke out. They joined in large numbers the armies of their adopted countries. In Russia immediately upon the appearance of the revolution a

large and heroic army of Czechoslovaks was organized under Masaryk's leadership out of the Bohemian and Slovak prisoners of war, and before Russia totally collapsed, this army gave a good account of itself in battles against the Austrians. The latest fruit of Masaryk's labors is the Czechoslovak army in France to which even from the United States thousands of volunteers are flocking in order to help bring about victory for the Allies and liberation for their people.

Masaryk has been in Russia since the spring of 1917, longer than he expected. He had to remain with his army to guide it in the stormy weather following the downfall of the provisional government. The army was organized to fight the Germans and therefore adopted an attitude of strict neutrality in the internal affairs of Russia. But it abandoned its neutrality, when the booty-hunting German hordes invaded the interior of Russia.

For his revolutionary activity Masaryk was condemned to death as early as in 1915 (*in contumacio*). However, the execution could not have as yet taken place, *the delinquent not being present.*

Masaryk comes here as the head of a small, oppressed nation, as the chief of a revolutionary army fighting for democracy. A great scholar, an eminent statesman, a real man and a noble patriot, a true fighter for the principles of democracy, he comes once more to the country which he has learned to love for its ideals. More than a million of Czecks and Slovaks will welcome him royally. But his work and his importance are felt far beyond the boundaries of his people's interests. He has been for nearly half a century a champion of freedom and the rule of the people.

See also: *Tvrzicky, J.,* Masaryk in America (Bohemian Revue, II, May, 1918, 66-7); Masaryk and his work (Ibid., I, Feb. 1917, 1-7); *Th. G. Masaryk:* (1) The Future States of Bohemia (Ibid., I, April, 1917, 1-8); (2) Bohemia and the European Crisis (Ibid., I, March, 1917, 1-8); *J. Haveš,* Czechoslovak Brigade in Russian Retreat (Ibid., I, 1917, 16-7); *Kerner, R. J.,* American Interests and Bohemian Question (Ibid., I, Jan., 1917, 2-11); *V. Beneš,* Bohemia's Case for Independence, London, Unwin, 1917.

6. The statement is made by Dushan Popovich, General Secretary of the Serbian Labor Party, that "conditions in Serbia are worse than in Belgium, worse than in occupied

Polish provinces, worse than in occupied Rumania."

Popovich is the author, with Katslerovich, a Serbian Deputy, of an account of the state of Serbia after its German conquerors, sated with plunder, made way for their congenial rivals in the arts of looting and cruelty, the Austrians, Magyars and the Bulgars. These two Serbian writers lived in Serbia, saw with their eyes many of the events of two years which they record. Serbia was treated as another Belgium. Some 150,000 men were carried off and interned in Austria-Hungary, in Bulgaria, in Asia Minor, whither the Bulgar drove a lot of families of East Serbia, which they are making Bulgar by the approved Bulgarian method.

We don't know how many of these conscript settlers in Asia Minor have died. According to Katslerovich and Popovich, some 30 per cent. of the Serbians in internment camps of Bulgaria and Austria-Hungary had died when the account was written. The Bulgars are said to have killed 20,000 Serbs in the insurrection of a year ago in March.

Used to epidemic and murder, Serbians probably find a noble clemency in the whippings which the Bulgars love to give them. Of war, famine, disease, depopulation in Serbia, who has not read? The deportations and internments exhausted most of what was left of labor supply. The tools and carts and cattle of the farmers—it is a nation of peasants—and all the industrial machinery were lugged out of the country. A thorough robbery on the best German model. A country where "the only surviving creatures" are "women, children, and old men." They "live in most terrible misery. There is no working or producing power. The possibility of earning money does not exist; there is no money to buy anything, no articles to be bought."

These things should be kept in mind. They are part of that immeasurable, deliberate ruin which Germany and her accomplices have brought. They are part of the plan of

German domination of the world.

See: *Aldisio de Nicola*, La Denationalisation de la Serbie; Extrait de la Rev. d'Italie, Livraison du 1er avril, 1917, Rome, 1917, p. 12; Note addressed by the Royal Government of Serbia to the Governments Signatories of the Hague Conventions on the violations of the law of nations committed by the German, Austrian and Bulgarian Atrocities in occupied Serbian Territories, Paris—Nancy, 1916, 110; Rapport sur la déportation le recrutement forcé et la denationalisation de la population Serbe dans la Serbie occupeé par les autorités austro-hongroises et bulgares, Genève, Kundig, 1917, 12; Un appel des socialistes serbes au monde civilisé Uppsala, Appelbergs Boktryaleri A.-B., 1917, 37; Le recrutement forcé des Serbes par les Bulgares, Genève Reggiane, 1917, 39; Les souffrances d' un peuple: Mémoire du parti socialiste serbe présenté au Comité International à Stockholm avec préface de Camille Huysmans. Réquisitoire de Tressitch-Pavitchich et d'autres deputies jougo-slaves pronounce au parlement de Vienne. "Il se peut que la Serbie subsiste, mais il v'y aura plus de Serbes," par Maurice Muret, Genève, Kundig, 1918, 59; *G. Yakchitch*, La Bulgarie et les Allies, Paris, 1916, 47; *Costa Stojanovich*, La Questione Macedone della Nuova Antologia, Roma, 1915, 14; *Pro Macedonia:* Polemique de M. Wendel, député socialiste ou Reichstag allemand et de m. Rizoff, ministre de Bulgarie à Berlin au sujet de la Macédoine avec une introduction de Delest, Paris, Roustan, 1918, 63; *N. S. Derjavine*, Les rapports bulgaro-serbes et la question macédonienne, Berne, Jent & Bücher, 1918, 163.

7. Professor R. J. Kerner is the author of *Slavic Europe*, a selected biblography in the Western European Languages comprising history, literature and languages, Cambridge, Harvard University Press, 1918.

8. The assassination by Gavrilo Prinzip (he died on April 30, 1918, in a fortress near Prague of tuberculosis) of

the Archduke Francis Ferdinand, heir presumptive to the Austro-Hungarian throne, and his morganatic wife, Sophie, the Duchess of Hohenberg, at Sarajevo, the capital of Bosnia, June 28, 1914 (it was the day of the Serbian national holiday, *Vidov-Dan*, the day when Serbia was crushed by the Turks in 1389), was seized upon by the German militarists as a pretext for the World War, with its unprecedented train of death, destruction, disease and human woe of every sort.

The Archduke had been warned by the Serbian Government not to go to Sarajevo because of the feeling against the Austrian royal family among the South Slavs, but he obstinately persisted in visiting this center of a region belonging to the dual monarchy only by right of seizure.

The inhabitants of Bosnia are the same race and speak the same language as the Serbians in Serbia and Montenegro (two independent Serbian states). Both Bosnian and Herzegovinian youthful citizens participated in the plot.

Early on the day of the assassination Nedeljko Gabrinovich, one of the conspirators, threw a bomb at the Archduke's automobile. It wounded six persons. The members of the Archduke's entourage then urged him to give up his intended trip about the city, but he would not listen to them.

A short time later Prinzip, who was the son of a Sarajevo hotel-keeper, fired into the Archduke's carriage with a revolver loaded with explosive bullets, mortally wounding both the Archduke and his wife. He had intended to drink poison after the deed, but was arrested before he could do so.

It afterward developed that the royal couple had little chance of escaping alive from Sarajevo. Assassins were posted at many points and two clock-work bombs were found beneath the table on which luncheon was awaiting the Archducal party.

On July 23 Austria-Hungary delivered her shameful ultimatum to Serbia, asking the right to investigate the as-

sassination in Serbia through Austrian officers, among other strong demands, although not one assassin or plotter was a citizen of Serbia or born in Serbia (all of them were born in Austria-Hungary). This ultimatum, it recently has been proved, was submitted at Berlin before it was sent. The Serbian government yielded to the ultimatum, except on two points, which it offered to arbitrate. Forced on by Germany, as has now clearly been shown, the dual monarchy then declared war, although at the last moment Count Berchtold, then Austro-Hungarian Foreign Minister, would have "contented himself with a diplomatic triumph" if "the Potsdam militarists had not decided it must be otherwise for German prestige."

Prinzip and his alleged accomplices were brought to trial at Sarajevo. Prinzip, because only twenty years old, escaped with a sentence of twenty years' imprisonment. Four others were sentenced to be hanged, one to life imprisonment and nine others to varying terms.

9. The *Declaration of the Jugo-Slavic Club of the Austrian Parliament* on May 30, 1917, says:

> The undersigned deputies, assembled as the "Jugo-Slavic Club," taking their stand on the principle of nationalities and on the rights of the Kroatian state, declare that they demand that all the countries in which Slovenes, Kroats, and Serbs live shall be united in an independent and democratic state organism, free from the domination of any foreign nation and placed under the sceptre of the dynasty Habsburg-Lorraine. They declare that they will employ all their forces to realize this demand of their single nation. The undersigned will take part in the parliamentary labor after having made this reserve. . . .

Referring to this declaration, Mr. John J. Gregurevich, Secretary of the South-Slavic National Council, Washington, D. C., writes to Professor Robert J. Kerner:

> In order to understand correctly this Declaration, it is necessary to state that the same was presented in the Vienna Parlia-

ment during war time, when each, even the most innocent, word in regard to rights, principles of nationality, and liberty of peoples, was considered and punished as a crime, and treason, by imprisonment, even death.

Were it not for these facts, this Declaration would never contain the words: "and placed under the sceptre of the dynasty Habsburg-Lorraine." It was, therefore, necessary to insert these words in order to make possible the public announcement of this Declaration; it was necessary to make a moral sacrifice for the sake of great moral and material gain, which was secured through this Declaration among the people to which it was addressed and which understood it in the sense and in the spirit of the Declaration of Corfu.

10. *The Pact of Corfu* reads as follows:

At the conference of the members of the late (Serbian) Coalition Cabinet and those of the present Cabinet, and also the representatives of the Jugo-Slavic Committee in London, all of whom have hitherto been working on parallel lines, views have been exchanged in collaboration with the president of the Skupchtina (i. e., Serbian Assembly), on all questions concerning the life of the Serbs, Kroats and Slovenes in their joint future State.

We are happy in being able once more on this occasion to point to the complete unanimity of all parties concerned.

In the first place, the representatives of the Serbs, Kroats and Slovenes declare anew and most categorically that our people constitutes but one nation, and that it is one in blood, one by the spoken and written language, by the continuity and unity of the territory in which it lives, and finally in virtue of the common and vital interests of its national existence and the general development of its moral and material life.

The idea of its national unity has never suffered extinction, although all the intellectual forces of its enemy were directed against its unification, its liberty and its national existence. Divided between several States, our nation is in Austria-Hungary alone split up into eleven provincial administrations, coming under thirteen legislative bodies. The feeling of national unity, together with the spirit of liberty and independence, have supported it in the never-ending struggles of centuries against the Turks in the East and against the Germans and Magyars in the West.

Being numerically inferior to its enemies in the East and West, it was impossible for it to safeguard its unity as a nation and a State, its liberty and its independence against the brutal maxim of *Might goes before right* militating against it both East and West.

But the moment has come when our people is no longer isolated. The war imposed by German militarism upon Russia, upon France and upon England for the defense of their honor as well as for the liberty and independence of small nations, has developed into a struggle for the Liberty of the World and the Triumph of Right over Might. All nations which love liberty and independence have allied themselves together for their common defense, to save civilization and liberty at the cost of every sacrifice, to establish a new international order based upon justice and upon the right of every nation to dispose of itself and so organize its independent life; finally to establish a durable peace consecrated to the progress and development of humanity and to secure the world against a catastrophe similar to that which the conquering lust of German Imperialism has provoked.

To noble France, who has proclaimed the liberty of nations, and to England, the hearth of liberty, the Great American Republic and the new, free and democratic Russia have joined themselves in proclaiming as their principal war aim the triumph of liberty and democracy and as basis of the new international order the right of free self-determination for every nation.

Our nation of the three names, which has been the greatest sufferer under brute force and injustice and which has made the greatest sacrifices to preserve its right of self-determination, has with enthusiasm accepted this sublime principle put forward as the chief aim of this atrocious war, provoked by the violation of this very principle.

The authorized representatives of the Serbs, Kroats, and Slovenes, in declaring that it is the desire of our people to free itself from every foreign yoke and to constitute itself a free, national and independent State, a desire based on the principle that every nation has the right to decide its own destiny, are agreed in judging that this State should be founded on the following modern and democratic principles:

(1) The State of the Serbs, Kroats and Slovenes, who are also known as the Southern Slavs or Jugo-Slavs, will be a free and independent kingdom, with indivisible territory and unity of allegiance. It will be a constitutional, democratic and parlia-

mentary monarchy under the Karageorgevich Dynasty, which has always shared the ideas and the feelings of the nation, placing liberty and the national will above all else.

(2) This State will be named THE KINGDOM OF THE SERBS, KROATS, AND SLOVENES. And the style of the Sovereign will be KING OF THE SERBS, KROATS, AND SLOVENES.

(3) The State will have a single coat-of-arms, a single flag, and a single crown. These emblems will be composed of the present existing elements. The unity of the State will be symbolized by coat-of-arms and the flag of the Kingdom.

(4) The special Serb, Kroat, and Slovene flags rank equally and may be freely hoisted on all occasions. The special coat-of-arms may be used with equal freedom.

(5) The three national designations—Serbs, Kroats, and Slovenes—are equal before the law throughout the territory of the Kingdom, and every one may use them freely upon all occasions of public life and in dealing with the authorities.

(6) The two alphabets, the Cyrillic and the Latin, also rank equally, and every one may use them freely throughout the territory of the Kingdom. The royal authorities and the local self-governing authorities have both the right and the duty to employ both alphabets in accordance with the wishes of the citizens.

(7) All recognized religions may be freely and publicly exercised. The Orthodox, Roman Catholic and Mussulman faiths, which are those chiefly professed by our nation, shall rank equally and enjoy equal rights with regard to the State.

In consideration of these principles the legislature will take special care to safeguard religious concord in conformity with the spirit and tradition of our whole nation.

(8) The calendar will be unified as soon as possible.

(9) The territory of the Kingdom of the Serbs, Kroats, and Slovenes will include all the territory inhabited compactly and in territorial continuity by our nation of the three names. It cannot be mutilated without detriment to the vital interests of the community.

Our nation demands nothing that belongs to others. It demands only what is its own. It desires to free itself and to achieve its unity. Therefore it consciously and firmly refuses every partial solution of the problem of its national liberation and unification. It puts forward the proposition of its deliverance from Austro-Hungarian domination and its union with Serbia and Montenegro in a single State forming an indivisible

whole.

In accordance with the right of self-determination of peoples, no part of this territorial totality may without infringement of justice be detached and incorporated with some other State without the consent of the nation itself.

(10) In the interests of freedom and of the equal right of all nations, the Adriatic shall be free and open to each and all.

(11) All citizens throughout the territory of the Kingdom shall be equal and enjoy the same rights with regard to the State and before the Law.

(12) The election of the Deputies to the National Representative body shall be by universal suffrage, with equal, direct and secret ballot. The same shall apply to the elections in the Communes and other administrative units. Elections will take part in each Commune.

(13) The Constitution, to be established after the conclusion of peace by a Constituent Assembly elected by universal suffrage, with direct and secret ballot, will be the basis of the entire life of the State; it will be the source and the consummation of all authority and of all rights by which the entire life of the nation will be regulated.

The Constitution will provide the nation with the possibility of exercising its special energies in local autonomies delimited by natural, social and economic conditions.

The Constitution must be passed in its entirety by a numerically defined majority in the Constituent Assembly.

The Constitution, like all other laws passed by the Constituent Assembly, will only come into force after having received the Royal sanction.

The nation of the Serbs, Kroats, and Slovenes, thus unified, will form a State of about twelve million inhabitants. This State will be the guarantee for their independence and national development, and their national and intellectual progress in general, a mighty bulwark against the German thrust, an inseparable ally of all the civilized nations and states which have proclaimed the principle of right and liberty and that of international justice. It will be a worthy member of the new Community of Nations.

Drawn up in Corfu, July 7-20, 1917.

The Prime Minister of the Kingdom of Serbia and Minister for Foreign Affairs.

(Sgd.) NIKOLA P. PASHICH,

The Serbian people, which has ma
the greatest proofs of its loyalty an
can be certain that its sacrifices wil
will be realized if it continues to giv
military and civic virtues, and if i
from intrigues aiming at destroying
defense of the interests of our people
is only one nation.

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whilst in our own country and on the
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nations, and will not depart from this

12. The oldest existing documen

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mazia; 2. L'Italia e l'Asia Minore, Milano, Treves, 1918, 2 vols.; *Slavicus*, Oesterreich-Ungarn und Süd-slawische Frage, Bern, Wyss, 1917; *A. Tamaro*, Italiens et Slaves dans l'Adriatique, Paris, Crès et Cie, 1917, IX + 290; *A. Torre & W. Steed*, Italionos y Yougoslavos dell Adriatico, Antofagasta, 1916, II; *A. Vivante*, L' irrédentisme adriatique, Genève, 1917, XVI + 266; *Compte L. Voinovitch:* (1) La Dalmatie l'Italie et l'unité yougoslave (1797-1917), Genève, 1917, CIX + 380; (2) Dalmazia, Italia ed unita jugoslave (1797-1917): Un contributo alla futura pace europea, Genève-Lyon, George & Co., 1917, X-CV + 398; *N. Zupanich*, Map of Southern Slav Territory, London, 1916; La Conquista di Trieste; il probleme economico del dominio italiano sull' Adriatico, Roma, Bontenpelli, 1914, 49.

13. President Benjamin Wheeler of California State University at Berkley, is totally mistaken when he says, "The whole Balkan question is not worth the house of one Berkley student."

14. In July, 1917, a number of persons interested in Slavic culture (having met on July 15, 1917, in Cleveland, Ohio), resolved to organize a society whose aim ought to be to advance the study and teaching of Slavic languages, literature, history, art, and culture in this country.

This Society, which adopted the name SOCIETY FOR THE ADVANCEMENT OF SLAVIC STUDY, is a national organization with a membership from all parts of the country. At present there are members in the following states and territories: 1. California, 2. District of Columbia, 3. Illinois, 4. Indiana, 5. Iowa, 6. Massachusetts, 7. Michigan, 8. Minnesota, 9. Nebraska, 10. New Jersey, 11. New York, 12. Ohio, 13. Pennsylvania, 14. Texas, 15. Washington, 16. Wisconsin, and 17. British Columbia.

The Society will hold a meeting every year in some of the great universities in this country, just as other societies with similar aims are doing. At these annual gatherings scholarly papers will be presented and read and plans worked out for the

furtherance of the cause for which the Society stands. For the accomplishment of the desired results the Society works along a number of lines, both for maintaining the languages of Slavic peoples and in spreading the knowledge of Slavic literature, art, history and culture among Americans not of Slavic descent. Of particular importance is the work of the Society in encouraging the introduction of the study of Slavic languages in the schools of this country. The organization is attempting to improve the conditions that surround the teaching of these subjects at the present time, especially by the preparation of adequate text-books, creation and awards of scholarships to deserving students, lectures, distribution of books dealing with the literature and history of various Slavic nations and many other ways.

The Society will make the encouragement of the study of Slavic languages, literature, history, art and culture in this country its sole and exclusive aim. It welcomes all men and women of good will. The work that lies before the Society is obviously great and the Society has, in its short existence, only as yet entered upon it. The greatness of the task is, however, far outweighed by the real interest which seriously thinking scholarly men, among them men of non-Slavic descent, feel in the cause that this Society has undertaken to promote.

THE PROCEEDINGS OF THE SOCIETY to be published three or four times a year, shall contain scholarly articles and papers, read at the annual meetings, criticisms of new books dealing with Slavic literature, art, culture, as well as notes dealing with the progress of Slavic study in this country. Members receive it gratuitously.

CONSTITUTION OF THE SOCIETY:

Article 1. The name of this Society shall be SOCIETY FOR THE ADVANCEMENT OF SLAVIC STUDY.

Article 2. The object of this Society shall be to promote research in the languages, literature, history, culture and art of Slavic nations, and to advance their study and knowledge in America.

Article 3. The things mentioned in Article 2 the Society will aim to do by holding annual meetings for the reading and discussion of papers, through publications and lectures, supporting Slavic publications, printed in English and advancing the purpose of the Society, giving stipends for research.

Article 4. The officers of the Society shall be: President, Vice-President, Secretary-Treasurer and an Advisory Committee of six members. These nine shall constitute the Executive Council of the Society.

Article 5. The President, Vice-President and Secretary-Treasurer shall perform the usual duties pertaining to such offices. The Secretary-Treasurer shall furthermore have charge of the publications of the Society and the preparation of the program of the annual meeting. He shall be aided by District Secretaries. District Secretaries shall be appointed by the President, upon the advice of the Secretary.

Article 6. The President and Vice-President shall be elected annually. The Secretary-Treasurer will be elected for three years, but is subject to recall after the first year.

Article 7. The first two members of the advisory board shall hold office for three years, the next two members for two years and the last two for one year.

Article 8. Vacancies occurring between the annual meetings shall be filled by the Executive Council.

Article 9. Nomination of officers shall be made through the nominating committee to be appointed by the chair. The vote shall be by ballot.

Article 10. Any person may become a member of this Society upon nomination by a member and approval by the President and Secretary.

Article 11. The membership shall be made up of active, corresponding and supporting members. Active and supporting members are annual members.

Article 12. The annual dues shall be one dollar. Any member may become a life member by a single payment of twenty-five dollars. Corresponding members shall be non-paying.

Article 13. The annual meeting shall be held at such time and place as the Executive Council may determine.

Article 14. This constitution may be amended by a two-thirds vote of the members present at any annual meeting provided the proposed amendment has received the approval of two-thirds of the members of the Executive Council.

PARTIAL LIST OF MEMBERS OF THE SOCIETY:

1. Prof. Barta, Dubuque College, Dubuque, Iowa; 2. S. Harper, Professor of Russian, University of Chicago, Chicago,

Ill.; 3. Prof. M. Heritesova-Kohnova, Northwestern Conservatory of Music, Minneapolis, Minn.; 4. Miss A. Heyberger, Head of the Department of Slavic Languages, Coe College, Cedar Rapids, Iowa; 5. Miss Sarka Hrbkova, Head of the Dept. of Slavic Languages, Nebraska State University, Lincoln, Neb.; 6. Dr. Alex. Hrdlicka, Curator of the U. S. Museum, Washington, D. C.; 7. Prof. W. Kostir, Ohio State University, Columbus, Ohio; 8. Robert J. Kerner, Head of the Department of Slavic Languages, University of Missouri, Columbia, Mo.; 9. C. Knizek, Head of the Department of Slavic Languages, University of Texas, Austin, Texas; 10. Prof. Lanz, Russian Department, Stanford University, Stanford, Cal.; 11. V. J. Louzecky, Professor of Slavic Languages, Baldwin-Wallace College, Berea, Ohio; 12. Prof. Mamek, Iowa State University, Iowa City, Iowa; 13. C. L. Meader, Professor of Slavic Languages, University of Michigan, Ann Arbor, Mich.; 14. Prof. Herbert A. Miller, Oberlin College, Oberlin, Ohio; 15. Dr. A. Osika, Northwestern University, Evanston, Ill.; 16. G. Noyes, Head of the Dept. of Slavic Languages, University of California, Berkley, Cal.; 17. Prof. F. J. Pipal, Purdus University, Lafayette, Ind.; 18. Prof. J. D. Prince, Head of the Department of Slavic Languages, Columbia University, N. Y. City; 19. Prof. B. Shimek, Dept. of Botany, Iowa State University, Iowa City, Iowa; 20. Prof. E. Steiner, Grinnell College, Grinell, Iowa; 21. Prof. Milosh Trivunac, N. Y. City; 22. Prof. V. V. Vesely, St. Procopius College, Lisle, Ill.; 23. L. Wiener, Head of the Slavic Department, Harvard University, Cambridge, Mass.; 24. Prof. A. Ziskovsky, St. Paul, Minn., etc.

Address all inquiries about this organization to

Prof. L. Zelenka Lerando, Secretary-Treasurer,
317 University Hall, Ohio State University, Columbus, Ohio.

15. See: "Brankovo Kolo," Vol. XIX, 1913, 26-28, 57-59, 88-91, 125-127, 154-158, 190-191, 221-223.

16. See: *Psychological Bulletin*, XII, 1915, 79-80.

17. See Vol. II, 1915, No. 1, pp. 5-7, 15; No. 2, pp. 6-7; No. 3, pp. 6-11; No. 4, pp. 6-7; No. 5, pp. 5-6, 10-11; No. 6, pp. 6-7; No. 11, 1916, pp. 9-11.

18. See Vol. III, 1917, No. 3, pp. 104-114. Translated

into Czech in *Květy Americké* (Omaha, Nebr., Vol. XXV, No. 1, 1918), Serbian by Rev. Jovan Smiljanich in the *Amerikanski Srbobran* (Pittsburgh, Pa., Numbers 997, 998, 990, and 1000, 1918); also reprinted in the *Jugoslavija*, a South-Slavic almanac for 1919, edited by John R. Palandech, Chicago, Ill.), and into French by Dr. Paul Godin.

19. I also used my article on *Russian Journalism* published in the *Serbian Herald* (N. Y. City, March 31, April 1, April 3, 1916). This article was published first in the *Narod* (People) at Sarajevo, Bosnia, a Serbian newspaper suspended by the Austro-Hungarian Government immediately after the assassination of the Archduke Ferdinand of Austro-Hungary.

WHO ARE THE SLAVS?

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WHO ARE THE SLAVS?

CHAPTER I

INTRODUCTION

SINCE the World War began it is a daily fact that the general public and many foreign authors are asking eagerly and constantly, *Who is the Slav? What is his individuality? His mentality? His character? His soul? His behavior?* The fact is that they do not know the Slav. Yes, he is almost unknown even to the science of psychology, and yet it is a fact that for a serious student of psychology of people there is no richer field of labor than the character, soul, or mind of the Slav. All that we have to-day in the psychology of the Slav are a few scattered words of praise or condemnation of Slavic nature by foreign travellers, historians, sociologists, anthropologists, philologists, statesmen, philosophers, and literary writers.

The praising words come mainly from the *French* authors (Baron d'Avril, André Barr, Victor Bérard, Bovis, E. Daudet, E. Denis, E. Dupuy, Jean Finot, A. Fouillée, Gaston Gravier, E. Haumant, Victor Hugo, Charles Kingsley, Lamartine, August Le Bon, Louis Léger, Anatole Leroy-Beaulieu, Lourié, Ch. Loisseau, Prosper Mérimée, Charles Nodier, Abbé Pisani, Rambaud, Ernest Renan, Saint-René Taillander, Ch. Veley, Count Melchior de Vogüé, etc.); *Dutch* (R. de

Voogt); *Italians* (Gugliemo Ferrero, Paccifico Valusi, G. Mazzini, Abbé Alberto Fortis, E. A. Morselli); the *Danes* (Georg Brandes); the *English* and *Americans* (Nisbet Bain, Emily Balch, M. Baring, Sir John Bowring, J. Bramont, H. A. L. Fisher, Hobert, Bulwer-Lytton, G. K. Chesterton, Jeremiah Curtin, J. Dover, J. E. Dillon (E. B. Lanin), Sir Charles Eliot, Sir Arthur Evans, John Fiske, E. A. Freeman, W. E. Gladstone, Stephen Graham, Isabel F. Hapgood, Samuel N. Harper, Miss P. Irby, Henry James, Sir Thomas Jackson, W. K. & R. J. Kelly, Mackenzie, Meakin, Madame Elodie Lawton-Miyatovich, H. A. Miller, W. S. Monroe, Moore, W. R. Morfill, Bernhard Pares, W. H. Phelps, W. R. S. Ralstone, C. Price, Mrs. Robinson or Talvj (Theresa von Jacob), Rollstone, Sir Walter Scott, E. D. Schoonmaker, H. W. Steed, W. B. Stevens, Beatrice L. Stevenson, H. M. Thomson, G. M. Travelyan, Tennyson, Turner, Van Norman, Sir D. M. Wallace, R. W. Seton-Watson, H. G. Wells, Leo Wiener, H. W. Williams, J. G. Wilson, R. L. Wright, etc.).

The words of condemnation come, with very few exceptions, entirely from the Germans, who from the days of Charlemagne (742-814) reiterate the parrot-cry that the Slavs do not show ability, that they are barbarians, or at least semi-barbarians, and troglodyte—obstinate, dangerous, and ugly. Either that treatment is meted out to the Slavs or else the Germans do not give them any consideration at all. A German poet at the beginning of the nineteenth century, Friedrich M. von Klinger (1752-1831), divides all people into two divisions: (I) men and (II) *Russians*. The Germans maintain the necessity of exterminating, if not all Slavs, at least the Poles, whom they consider as culpable for not wishing to lose themselves in the German stock, which is almost an identical case with the Lusatian Serbs. Hegel does not think it necessary to mention the Slav in his works. Theodor Mommsen asked the

Germans to break the skulls of the Czechs. Yes, this great German scholar, with his intellectual superiority only makes the venomous coarseness of his language more characteristic when he says: "Czech skulls do not understand reason, but they understand blows. It is a matter of fighting for life and death." (See his letter to his Austrian German brothers published in autumn, 1897, in *Neue Freie Presse* of Vienna.) Prince von Bülow calls the Poles an inferior people to be trodden under foot. A. Penk, Professor of Geography at Vienna University, pronounced many sarcastic words about the Slav before his Slavic students. Professor Friedrich Paulsen (1846-1908) of Berlin University sarcastically mentions the ideals of the Slavs in his philosophical writings. No doubt, it is much easier to point out the mistakes in the life of a great mind of a people than clearly and fully to unfold its worth. It is interesting to note that a German congress made a resolution to wipe out the Czech people from the surface of the globe—in the name of *Kultur*. Professor Ernst Haeckel (b. 1834) propagated a German nationalism according to which it is most necessary to wipe out the Slavic tribes (Serbs, Croats, etc.) from their Balkan lands. The German professor of mathematics, Johann Frischauf, writes about his colleague at the University at Gratz, Ed. Richter, as follows: "Ed. Richter enjoyed fame at Gratz just because he expressed on every occasion his hatred against the South Slavs, stating always that they are an inferior race." Treitschke's description of the Slav *as a born slave* is the German notion of the Russian. "That immense colossus with feet in clay," he wrote in a passage which has a startling contemporaneous bitterness and appositeness, "will be absorbed in its domestic and economic difficulties," and so the "peace of the world" (*i.e., a German peace*) will be insured. These German writers claim earnestly that the only chance of salvation for the Slav lies in the merging of his

identity with that of the German of the Empire.

Professor Srgjan Tucich in his recent work, ***The Slav Nations***, (New York, Doran, 1915, p. 192) says:

> The German scholars made it their business to lay stress on "Slav barbarism" wherever possible, to obscure the bright and glorious pages in Slav history, and to emphasize everything that can be taken as a proof of savagery and arrested development. Unfortunately, no one has written at such length about the Slav question, or attached so much importance to it, as the German scholars, with the result that other European nations have derived their view from them—so much so that one might almost say that German opinion on the Slavs has become the opinion of Europe. Constant unrest in Russia, and the consequent reprisals of the authorities afforded a welcome pretext for misjudging the Slavs, and the ordinary public of Europe came to know of them only as mediæval inquisitors with Siberia as their great torture-chamber. No one seemed to realize that these revolutionary movements, no less than the insurrections in other Slav countries, merely represented the resistance of a virile people craving enlightenment against autocratic barbarism, and that it is obviously unfair to judge the Slavs by the deeds of their oppressors, who in every case have followed the German methods cultivated by their governments in most Slav countries, and imported into Russia by Peter the Great.[1] On the other hand, if the Slav nations are judged by the *soul of the people* and not by their rulers and state-systems, they show a high standard of civilization and a trend towards culture of a kindly, humanitarian type, which promises to be a better contribution to Western European progress than the much-advertised German Kultur (pp. 12-13). . . . The abuse the Germans have heaped upon Russian barbarism is merely the outcome of envious rage on the part of an inferior who sees his artificial pseudo-culture endangered by another culture which blossoms from the depths of the human heart (p. 34).

Dostoyevsky, who knew best the *l'âme russe*, proudly looked for the symptoms of the world-intelligence in his own nation. He says:

> The Russian nation is a new and wonderful phenomenon in the history of mankind. The character of the people differs to such

an extent from that of the other Europeans that their neighbors find it impossible to diagnose them.

He says that those other European nations may maintain that they have at heart a common aim and a common ideal. In fact, they are divided among themselves by a thousand interests, territorial or otherwise. Each pulls his own way with ever-growing determination. It would seem that every individual nation aspires to the discovery of the universal ideal of humanity, and is bent on attaining that ideal by force of its own unaided strength. Hence, Dostoyevsky argued, each European nation is an enemy to its own welfare and that of the world in general. To quote him:

All Europeans move forward towards the same goal. But they differ in their fundamental interests, which involve them in collisions and antagonisms, whereby they are driven to go different ways. The ideal of an universal humanity is steadily fading from among them. The Russian people possess a notable advantage over the other European nations—a remarkable peculiarity.

Among an army of German scholars, perhaps only Johann G. Herder (1744-1803), who claimed that no other nation injured the Slavs so much as the Germans did, had courage to state openly (in his *Outline of a Philosophy of a History of Mankind*, 1774; Engl. transl., London, 1800)[2]: *"Slavs are destined to say the last word in the development of European humanity."* Fr. Nietzsche (1844-1900) also had a high opinion of Russia and Slavdom. In his fragments of posthumous volume, *Germany and Civilization*, he says:

Modern Germany is an advanced station of the Slav world and prepared the way for a Panslavic Europe.

Nietzsche once remarked that it was only by virtue of a strong mixture of Slavic blood that the Germans entered

the ranks of gifted nations. Jakob Grimm, W. von Humboldt, Clemens Bretano, Goethe, etc., speak very highly of the Serbian people, and General C. von Moltke said, in his *Poland*, a historical sketch (London, Chapman, 1895), that Poland prior to her partition was "the most civilized country in Europe." But these few remarks are feeble voices in the German desert of ignorance about the Slav—voluntarily or involuntarily, it makes no difference. Jean Finot in his *Race Prejudice* (London, Constable, 1906, p. 175) rightly says:

> All condemnations of peoples and races in virtue of an innate superiority or inferiority have in reality failed. Life taught us to be more circumspect in our judgments. A savant who presumes to pronounce a verdict of eternal barbarism against any people deserves to be laughed at.
>
> Civilization, indeed, has had some singular experiences during a century. Let us remember, for example, that in the time of the Encyclopædists, savants like d'Alembert and even Diderot refused to concede to the Russians the possibility of becoming civilized after the European manner.
>
> The following century was destined to give them the lie, for it gave to the people consigned to barbarity, thinkers and writers who are accounted among the guiding spirits of modern humanity. If the Russian nation shall arrive some day at enjoying that liberty whereby it may develop unimpeded its moral and intellectual faculties, the cause of progress shall have counted a hundred million workers more.

As all these foreign authors expressed their views not from the purely psychological but from the historical, anthropological, sociological, literary, or political point-of-view, we have to excuse them for their more or less extravagant statements about the Slav. We cannot, however, give such an excuse to Professor Hugo Münsterberg of Harvard University who, pretending to be a great leader in modern international psychology, did not stick to the postulates of his noble science which neither *praises* nor *con-*

denns the mind, soul or character of a nation, but tries most faithfully to *understand* it on the basis of impartial scientific-objective investigation of the facts.

To fulfill this scientific requirement is not an easy task, on account of the following facts:

I. Almost all of the information which the Anglo-Saxon can obtain about the Slav and his country comes through hostile, German channels. The lack of knowledge and information about the Slav is unfortunate. And then, the Slav has written very little about his psychology, with a few exceptions of more or less important statements of Dm. Florinsky, Golubinsky, Briancianinov, V. M. Bechterev, Thomas Capek, Jovan Cvijich, Jefto Dedier, V. O. Kluchevsky, A. Gurowsky, Josef Holechek, Prince Peter Kropotkin, Jan Kolar, Kulakovsky, Lamansky, Lavrov, Josef Dobrovsky, Juraj Krizhanich, Kovalevsky, K. J. Jirichek, Prince and Princes Lazarovich-Hreblianovich, Milan Marjanovich, Count Lutzow, Maikov, Thomas G. Masaryk, Alex. N. Pypin, Vatroslav Jagich, Franz Mikloshich, Paul N. Milyukov, Dimitrije Mitrinovich, Chedo Miyatovich, Russian Chronicler Nestor, M. Khalansky, J. A. Novikov, Lubor Niederle, F. Palacky, V. M. Petrovich, Ales Hrdlicka, Balthasar Bogishich, Rappoport, Rovinsky, Vlad. R. Savich, P. J. Schafarik, Milivoj St. Stanoyevich, Ludovil Shtur, Milan Reshetar, I. A. Sikorsky, Nikola Tesla, Srgjan Tucich, Father Nicolay Velimirovich, M. R. Vesnich, Paul Vinogradov, J. E. Wocel, J. Sreznezhevsky, Alexander Belich, Prince Wolkonsky, Prince Wolansky, Niko Zupanich, Alexander Yastschenko, etc.[3]

II. By "the Slav" is frequently meant the Russian. Too sweeping generalizations about the Russians should not be lightheartedly applied to all other Slavic tribes.

Slavic people constitute the great bulk of the population of Europe east of the meridian of 15° E. as well as of Siberia. Their number—in 1910—was estimated at one

hundred and fifty-nine millions by Professor Lubor Niederle [see his books: (1) ***La race slave***, transl. by L. Léger, Paris, 1911, containing a full bibliography; (2) ***Man in prehistoric time***, Russian edition, Petrograd; (3) ***Slavic Antiquities***, in Czech, Prague, 1902]. According to Professor Florinsky (***The Slavic Race***, Kiev, 1907, in Russian) that number should be increased by some twenty-five millions for 1915.

Slavs [4] include about one hundred and ten millions of Russians [5] or ***Eastern Slavs***, viz., sixty-seven per cent of Great Russians (occupying the heart of Russia, with Moscow as the centre), twenty-seven per cent of Little Russians (holding the territory south and southwest, including the Don Cossacks,[6] and their centre is at the old and first capital of the Russians, on the Dnieper at Kiev, where the first Russian state was founded, and about seven per cent of White Russians (in lands east of Poland and northward around Lithuania); about thirty millions of ***Northern Slavs***, viz., about twenty millions of Poles [7] (in Russian, German and Austrian Poland), about ten millions of Czechs [8] in Bohemia, Moravia, and Silesia), Slovaks (in northern Hungary [9]) and Lusatian Serbs [10] (in the Upper and the Lower Laussitz in Germany, partly in Saxony and partly in Prussia); about twenty millions of ***South-Slavs***, viz., Serbs [11] and Croats [12] (Serbo-Croats), Slovenes [13] and Bulgarians.[14] (There are about eight million Slavs in America.) How much the differences between these various Slavic nations are due to admixture, how much to their homes, has not been made clear. These Slavic people belong to the great old Aryan or Indo-European family of white nations, the first home of which is "the eastern part of Europe—especially that portion of Russia which constitutes the basin of the Pripet, the Beresina, and the Dnieper" (Pösche), or Volhynia and portions of White Russia—formerly Scythia (Schafarik, Schrader) or "the

TIKHON, RUSSIAN PATRIARCH

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district in the neighborhood of Baltic" (Rhys, Sayce) or "Sweden and north Germany" (Ludwig Wilser, Latham), from which the Anglo-Saxon tribes, Celts, Latins, Greeks, Lithuanians, Iranians, and the invaders of India gradually detached themselves, migrating mostly southwards and eastwards. According to Duchinski, Henri Martin, and others the Russians have no right to be called Aryan. Penka carried this opinion much further, refusing the appelation to the whole Slavic family. He says that the Slavs are non-Aryan and belong rather to the Ugro-Finnish race. Their name, he says, shows that they were subjected by the Aryans and became their dependents. He considers it to be derived from the present participle of the root *klu* (*to hear*, Slav. *sli*), and thus identifies it with *client*. Finding that many of the Slavs have chestnut-colored curly hair and dark eyes, that the White Russians are blond, that the South Slavs are darker and have a shorter head than those in the north, Penka is inclined to see in the Slavs a very mixed race, and quotes Procopius in support of his opinion. The doctrine of the European origin of the Aryans, including the Slavs, appears to be steadily gaining ground, and the most generally accepted theory is that the original abode of the Slavs was in Volhynia and White Russia. About the middle of the sixth century A. D., we find Slavic peoples crossing the Danube, in great multitudes, and settling on both sides of that river. From this time the Slavs frequently appear in the accounts of the Byzantine historians, under different appellations, mostly as involved in the wars of the two Roman empires; sometimes as allies, sometimes as conquerors, often as vassals, and oftener as emigrants and colonists, thrust out of their own countries by the pressing forward of the most warlike German peoples.[15]

III. Of the total number of European population in degree at least, over a quarter are Slavs, living in a great

area which they have occupied since the latter half of the eleventh century, an area indicated in the following map (See fig. 1). Draw a line north from the head of the Adriatic Sea. The area lying to the east of it is occupied by the Slavs with a non-Slavic wedge driven clear through the Slavic world from Bavaria through Austro-Hungary and Rumania to the Black Sea, separating the Northern Slavs from their Southern brothers. If we consider not racial or national borders of these Slavs, but their political and geographical area its relative importance is still greater —it stretches from the Arctic Ocean on the north to the Black and Adriatic seas on the south, and from Kamchatka and the Russian islands of the Pacific to the Baltic, and along the banks of the rivers Elbe, Muhr, and Raab, again to the Adriatic, the whole of eastern Europe being almost exclusively occupied by them. Kipling said once:

East is East, and West is West, and never the twain shall meet.

But Russia, says Dover, confound both Kipling and the map-makers by stretching from the Baltic to the Pacific. For Russia there is not Europe and Asia, but one continued, and she is the whole inside it. She occupies one seventh of the surface of the earth. Her eastern part covers more than a third of Asia and its western more than half of all Europe. Russia is the greatest potential state in the world because her territory stretches unbroken from the Baltic to the Black Sea. All Europe between the four island seas, and all Asia north of latitude fifty, and a good deal south of it too—that is Russia, a total area of eight and one-half million square miles. She is the largest country in the world, territorially. She is more than twice the size of the United States. This enormous country which comprises one-seventh of the land surface of the earth (Russia has the longest coast line of any country in the world, but most

of it is locked by ice a good part of the year), is at present thinly populated. Russia has, roughly speaking, only twenty persons to the square mile as against six hundred and eighteen to the square mile in England and Wales. Yet for all that, Russia contains the largest white population of any single state on earth, numbering in all about one hundred and eighty million souls. Moreover, Russian population is increasing rapidly (its normal increase of population is about seventeen per thousand)—it has quadrupled itself during the nineteenth century, and with the advent of industrialism, the increase is likely to be still more rapid.—Baron Alexander von Humboldt (1769-1859), in order to give a concrete illustration of the hugeness of one Slavic country, Great Russia, compared it to the surface of the full moon. He says that if we look at the full moon, we will see in the hemisphere of the satellite which is before us a smaller territory than that of the Russian Empire (about 50,000 square miles are still wanting), a country which takes in the seventh part of the terrestrial globe, having a surface of 406,000 square miles, counting about 180,000,000 people, and having a history over a thousand years old, a country which extends from the Baltic Sea to the Pacific, from the sunny vineyards of the Crimea facing Asia Minor to the frozen swamps of the Bering coast looking toward Alaska, from the snow and ice of the Norwegian shores down to the burning sands of Central Asia, and to the plateau of Pamirs. . . .

No other country has so many races and nationalities within compact dominions as Russia, occupying more than half of Europe and nearly two-fifths of Asia; its sweep includes the cradle of the Aryan or Indo-European race to the lands where Oriental civilization appears to have had its birth. Slav, Lithuanian, Latin, Iranian, Armenian, Finn, Samoyed, Turko-Tartar, Tunguz, Mongols, Georgians, Yukaghirs, Chukchis are all to be found living on

their native heath within the great Russia's borders. That Russia alone contains almost seventy independent racial groups as it is shown by A. Aitoff, who in his *Peuples et Langues de la Russie* (*Annales de Géographie*, 1906) enumerates eighty-five nations of some different races, plus a number of nameless nationalities. Forty of the ethnic groups are found within European Russia and the Caucasus alone.[16] It takes all sorts of men, says the old proverb, to make a world. But it takes all sorts of nations to make a modern State like the huge Russian Empire, which might be called the real continuation of the Roman Empire. A leading Russian statesman is right when he says that Russia itself is not a state, but a world indeed. When Count Witte, representing the intelligence of Russia, came to America to arrange peace with Japan he said:

> Don't think of Russia as *one* country but as *fifty* nations with forty languages, held together by the power of strong government.

Yes, Russia is so huge and so strong that material power has ceased to be attractive to her great thinkers, and to the foreigners as it was a few years back as much of a *terra incognita* as Central Africa.

Slavic people have remained isolated more or less one from another, and have developed, in a degree at least, along different lines not only on the basis of their innate qualities, but along lines of social development and imitation, determined by geographical, historical economic, religious and other causes. Accordingly, it is very hard to ascribe many characteristic traits to them which are often the borrowed wishes or sins of their past or present neighbors, viz., Mongols, Tartars, Finns, Huns, Avars, Germans, Celts, Italians, Turks, Magyars, Rumanians, Greeks, Armenians, Jews, etc. Some Slavic historiologists assert that the Scotch are of the Slav descent. No doubt Slavs are not a

pure race, but a real *Völkerchaos*, a hurly-burly of nationalities, like all other great nations. And still, the Slav is not identical with any other race, just because of his soul, for it is rightly said that each race possesses a mental constitution as unvarying in its fundamental traits as its anatomical constitution. I say in its fundamental traits, for it is vain to pretend that the intellectual and moral traits which constitute a national type are as stable as anatomical characteristics which determine species. Rappoport says:

> The mental superiority of the white race over the yellow and black races is incontestable. But even the white race in itself contains many elements, distinguished by manifold mental characteristics. Englishmen and Frenchmen, Spaniards and Russians belong to the white race, but the divergence and differentiation existing between them are great. Not only in external appearance but also in mental constitution do they vary. This mentality is to be found at the basis of a nation's conduct. It models and shapes the course of its history, its past, its present, and its future. Race with its distinguishing features, physical, mental and moral, its temperament and character, established and consolidated by heredity, regulated also—to a certain extent only—by physical milieu or environment, determines the history and culture, the arts and sciences of a people. Historical events do not fashion a people's character, but, on the contrary, history in itself is a result engendered by the mentality of a race. Given the same opportunities, different races would obtain dissimilar results. With individuals as well as with nations the same cause does not lead up to an equal issue. The same motive, the idea of danger, will not produce the same effect upon differently constituted individuals as well as whole nations.

And just because some proclaim Russia and the Russians young and vigorous, and other only see in the Empire of the Tzars a country exhausted and old before its time—we need a thorough understanding of the fact.

IV. To study a nation most scientifically means not to confuse the objective with the subjective. To understand

the historical development and the vicissitudes of the Slav, and the reason he has not kept pace with some of other races, we have to seek an explanation in the mental structures of the Slav. In one of his stories Kipling said that the mistake English-speaking peoples have made with regard to the Russians is that they have been treated as the most eastern of European nations instead of as the most western of Eastern nations. Kipling told us that East is always East, and never can be changed to West. He called the Russian people "the bear that walks like a man." Other foreign writers call Russia "the barbarous East at the gates of Europe" and the danger of an "avalanche of multitudinous savagery." But it is also true when J. Novicov says that when we do not belong to a nation, when we have not breathed in its inherent atmosphere with our very first breath, we cannot *feel* as does this nation, and thus make it impossible to talk of it with any intelligence.[17] In one of his letters sent to the American translator of his famous novel *Seven Who Were Hanged*, Leonid Andreyev says:

> As in a hard steel, every human being is enclosed in a cover of body, dress, and life. Who is man? We may only conjecture. What constitutes his joy or his sorrow? We may guess only by his acts, which are often times enigmatic; by his laughter and by his tears, which are often entirely incomprehensible to us. And if we Russians who live so closely together in constant misery understand one another so poorly that we mercilessly put to death those who should be pitied or even rewarded, and reward those who should be punished by contempt and anger—how much more difficult is it for you Americans to understand distant Russia? But, then, it is just as difficult for us Russians to understand distant America of which we dream in our youth and over which we ponder so deeply in our years of maturity.

No doubt, too hasty generalizations are unsatisfactory and misleading, for human nature, and particularly the Slavic character and mentality, is complex and subtle,—

ondoyant et diverse. Before fixing a label on the soul of a race or nation, one must know exactly the machinery of its working, for nothing is more chaotic and uncertain than the genealogical descent of any people whatsoever.

V. The methods of modern psychological investigation, —systematic observation, critical comparison, careful measurement, painstaking experimentation, and sane statistical evaluation and biological social interpretation are very little or not at all applied to the psychology of the Slav, and it is very difficult indeed—at least to-day—to define scientifically the psychology of a race or nation (*Völkerpsychologie*, psychology of people, or folkpsychology), which is a branch of general psychology whose very essence is still in the state of peculiar vagueness and indefiniteness. A Slav proverb says:

> The soul wishes to go to paradise, but its sins detain it on earth.

The attempts to erect psychology on strictly scientific bases fail precisely because of the excessive frailty and inextricable complexity of the materials of construction. It is rightly said that an architect who is obliged to use thousands of elements of whose solidity and capacity for resistance he is ignorant, is by no means a progressive man, and even if after laborious efforts he succeeded in building up his modest structure, a gust of wind might be enough to throw it over. And now just these are heavy storms which blow on the edifice of psychology.

The aim of this semi-popular study is (I) to give a brief summary of the results in the present investigation of the Slav character and the Slav mentality, with special reference to the comments of foreign authors who studied the soul and character of the Slavic people, and (II) to show the failure of the unfounded statements of those "psychologists" and authors who claim that the Slav is a

barbarian and a menace to modern civilization, culture and even *Kultur*. Yes, a reevaluation of values, to use a favorite phrase of a certain school of modern German psychologists, is badly needed in the study of the soul of the Slav.

The sources to reach this high aim are (I) *primary*, or original works of Slavic people and Slavic writers, for in the novels of Gogol, Turgenyev, Dostoyevsky, Tolstoy, Sienkiewicz, Artzibashev, Maxim Gorky, Andreyev, etc., or in the Serbian Epic Ballads we ought to find all the prominent traits in the Slavic character; and (II) *secondary*, previous scattered studies of Slavic character or contribution to the psychology of the Slav. The form of this study ought to be, of course, more or less a preliminary step for an extensive systematic investigation of the Slavic psychology, to be written by an army of Slavs who know both psychology of the Slav and modern science of psychology.

No doubt, a psychology of Slavs cannot be written without the knowledge of the history of the origin and career of the Slavic States. It is rightly said even by the foreign students of them, that it is interesting not merely because it contains a vast number of surprising scenes and marvellous pictures of life, not merely because it gives a kaleidoscope as it were of the acts of men, but because these acts in all their variety fall into groups which may be referred each to its proper source and origin, and each group contains facts that concern the most serious problems of history and political development which, of course, might serve as the key of Slavic mentality.

K. Waliszewski points out that the Slav, the latest comer into the world of civilization, always has been at school, always under some rod or sway:

> Whether it be the Oriental and material conquest of the thirteenth century, or the Western and moral one of the eighteenth,

it merely undergoes a change of masters. Thus the evolution of the individuality of the race was no easy matter.

To write a psychology of the Slav and to explain his character means to understand the mixture of races and their struggles against hostile conditions of existence, against the foreign invasion, and against the climate. We cannot understand the Slav of to-day without examining the Slav of yesterday, for he is only a simple link in the evolution of mankind, his near and remote parentage must be included under survey. Yes, geology and paleœthnology on one side, and on the other the sciences of the other races and peoples, and the animal and the vegetable worlds, should likewise not be forgotten.[18]

It is, therefore, not an easy task to write a scientific psychology of the Slav. Dr. Aleš Hrdlička says rightly that to attempt to define the characteristic, typical traits of a whole people is a matter of difficulty and serious responsibility even for one descended from and well acquainted with that people, for under modern conditions of intercourse of nations and races with the inevitable admixtures of blood, the characteristic physical, psychophysical, and mental traits of individual groups or strains of a race tend to become weaker and obscured. This study must be considered only as a preliminary and more popular echo of the presentation of such a psychology. To write a real scientific psychology of race means to master thoroughly *status praesens* of modern Slavs and explain it in the light of historical and biographical evolution of the Slavs and mankind. For the realization of such a great scientific ideal Time is necessary.

CHAPTER II

A CHARACTER-STUDY OF THE SLAV IN GENERAL

WHAT is the essence in character of the Slav? Is it intellect (idea), feeling, volition, or all three? Here psychologists are still quarrelling most violently. While some point out the crying weakness of the idea compared with feeling (emotion), some claim that the source of volition and acts is only in desire, instinct, in wish and sentiment, whom the reason and thought serve slavishly. Rosmini, for example, says that ego which reflects upon itself finds that at bottom it is feeling, or Lecky claims that:

> One of the most important lessons that experience teaches is that on the whole success depends more on character than on either intellect or fortune.

While according to these psychologists (among them Ribot) the reason, thought, idea, knowledge is only an appendage to the wishes, their organ. Others believe that knowledge is the essence of a character. Many psychologists (especially those who are educators at the same time, like Herbart) claim that the circle of the ideas is the deciding factor in character. Alfred Fouillée also speaks on the intelligence, on our epistomological ability (ability to know) as the "essential factor of character," and builds up a theory of *idées-forces*. A Serbian writer, Dragashevich, says:

> A man, when he is thinking about the sun, seems to feel its warmth.

Besides these two opposite psychological schools there are many shades of ecclecticism, for every psychologist o:

to-day has recourse in this way to his own "personal" science, and paints the people to the needs of his own temperament and cause. Only some do not believe in the possibility of present attempts to write scientifically a psychology of peoples. So, for example, Professor Jean Finot in his *Race Prejudice* (pp. 179-181):

> Is it possible to enclose in a logical formula the very character and hopes of a people or race? This question goes far beyond its theoretical bearing. Parallel to the exclusive doctrines of races which are based on anthropological data, we see the rise of a new branch of psychology, which also, leaning on anthropology, endeavors to link together the past, present, and even the future of great human agglomerations in exact definitions. One people is designated as possessing a bilious temperament, proud and cruel, feeble in will-power, lacking tenderness and goodness, and non-moral, though strongly religious. Another people adds to its sanguine temperament a realistic and practical genius, a lust of conquest, an unscrupulous spirit, criminal aspirations. To one pertain all the virtues, to another all the vices. Some are endowed with every quality which can create admirable peoples and individuals. Others are charged with all the sins of Israel. Were it only a matter of an innocent arrangement of grandiloquent words, one might make fun of this new science(?), which deduces its laws from the imagination and, what is worse, from the passions of its creators. But this new scientific plaything aspires to higher things. It is especially used as a weapon in the relations between one people and another. Certain sociologists, and these not the least, even see in its teaching positive indications for the guidance of public affairs. Certain peoples are thus mistrusted, their unhappy representations kept well at arm's length, whilst others are accepted and regarded as choice friends and desirable allies.
>
> This doctrine has already to its account many wholesale condemnations, forcing on our attention numerous apologies for "superior" and much contempt for "inferior" nations.
>
> All the more illimitable in that it soars outside concrete facts, the psychology of peoples includes all and touches all. Morality, science, philosophy, economic and social life, criminality, alcoholism, politics, religion, everything in short, serves as matter for discussion and dogmatic conclusion. Not content with occupying

its attention with the present, it summons the past before its tribunal and formulates provisions for the future.

Let us take one of its most circumspect, luminous and at the same time most impartial representatives, M. Alfred Fouillée. Optimistic by nature and even touched with scepticism as regards anthropological exaggerations, he brings his reserves and scruples where his co-religionists have only condemnations or wholesale benedictions to pronounce. Nevertheless, it is sufficient to examine his *Psychologie de Peuples français;* his *Temperament et Caractères,* or the *Esquisse psychologique des Peuples européens* in order to show how far the observations of this new quasi-science can extend. Carried away by his subject, he also sets himself to distribute his rewards and modified censures on the mysterious aspirations of the peoples and their innate or hereditary virtues or vices.

Looked at from this point of view the psychology of peoples descends to the level of the psychology of novels. It treats national or racial groups as good or bad, base or noble, virtuous or vicious, modest or arrogant, just as the novel presents us with good or bad individuals, base or noble, virtuous or vicious, modest or arrogant. As the individual has created the Deity after his own image, he has created the collective soul after the fashion of his own individual soul. M. Gumplowicz even says that if it is difficult for us to foresee what the individual will do in a given case, we can predict exactly with regard to ethical or social groups, viz.: tribes, peoples, social or professional classes. Starting from such a point, sociologists like G. Le Bon, Stewart Chamberlain, Lapouge or G. Sergi threaten us with the decay of the Latin races just as so many others threaten us with the inevitable hegemony of the German races, Slavs and Anglo-Saxons.

This psychology, however, is always invented after the event. It consecrates and glorifies success and breathes disdain on defeat. One people which is fortunate and prosperous in its economic and social life is pronounced superior. Another which is the victim of the complex circumstances which influence the life of every community is regarded as essentially inferior. Germany after the victorious war of 1870 has in this way been raised on a pinnacle as summing up all the virtues. Yet when we think of the events of this unfortunate war, the chances of which could so easily have been favorable to France (see on this subject the studies of Bleitreu and Commandant Picard); we tremble on account of the superior qualities of Germany which at the same

stroke would have become inferior.

What value can we attribute to the psychology of peoples living in the full force of evolution and transformation if it has failed in the case of peoples and races which have disappeared?

What people, for example, has been more studied than the ancient Greeks? The literature on this subject is the most extensive and the best supported. The number of volumes which tell of Greece is much superior to the number of its inhabitants under Pericles. Yet in spite of all the sides of its life this opened to our gaze, we are unable to furnish an exact definition of its soul. According to Renan, the Greeks were the least religious people in the world. According to Fustel de Coulanges, the Greek life incarnates the religious life *par excellence.*

This long quotation is given in order to point out the fact that the present psychology of the peoples as a science is in the state of unrest, getting from every side sarcastic replies, railleries and contradictions which, however, I consider only as a phoenix for a better future of this academic discipline.

To return to the two schools of psychology, namely the supporters of "the train of ideas" as the basis of character, and the supporters of "the ability to know," I wish to say that I am not going to discuss here which of these schools are right, for all of them have some strong and weak points, as has been said on many sides. Ignoring here the present controversies of individual psychology, I want to express my belief at the very beginning of this study, that the character of a people or race is shown in its temperament, sentiment, intellect, political and religious ideas and ideals, indicated in literature, art, science, social institutions. These traits are found in the past and present of the Slavs, and they are immensely interesting to the student of folk psychology too. To describe and explain them will be our guiding principle.

What is the general character of the Slav?

The Slav is represented by ancient historians and chron-

iclers as industrious, peaceful, making war only in defense, hospitable, obedient to his chief, and religious in his habits. Wherever he established himself, he began to cultivate the earth, to rear flocks and herds, and to trade in the productions of the country. There are also early traces of his fondness for poetry and music. The chronicler, Constantine the Seventh Porphyrogennetes (Emperor of Byzantium), the author of *De thematibus et de administrando imperia* (edited by Bekker, 1840, or Migue, volumes CLXII-CLXIII), says that the Slavs when left to themselves go very easily to sleep with the tones of their eternal songs. The feeling of nationality was strong among the ancient Slavs. The government had a patriarchal foundation, and chiefs or princes were chosen by assemblies. But contact with the feudal institutions of the Roman-German Empire gradually altered this primitive constitution. The Slavic princes strove after unlimited power like that of the German emperors; and the chiefs sought to dominate over the people like the feudal nobility. When in the ninth century the Norsemen invaded the territory of Slavic people in Russia, these had institutions of tribal democracy and city republics which governed themselves by *Vecha* (= Common Council), an institution similar to the Roman assembly and by a kind of senate consisting of the wealthy classes, who were on their way to become the feudal aristocrats and plutocrats of the free city states. The citizens of Novgorod chose their own dukes, archbishops, and in general all their dignitaries, and proved the superiority of their system of self-administration by increasing in power and wealth year by year. One of the chief factories of the great Hanseatic league was established in Novgorod in the thirteenth century. In fact, so great was its fame throughout Russia, as to give rise to the proverb: Who can resist God and the mighty Novgorod? The princes of similar Russian states had each his standing army, and were continually quarrel-

ling; but the people were less oppressed than would naturally be expected under such circumstances, on account of the establishment in each state of a *Common Council*, which exercised an important influence in state affairs, and without which the prince was almost powerless. This period was marked by the gradual amalgamation of the different Slavic tribes into one, the present Russian people, a process doubtless aided by the universal dissemination of Christianity, which assimilated their various languages, manners, and customs.

The crushing of the free institutions of the Russian Slavs went on gradually. Thus the city republic Novgorod finally was destroyed by Ivan the Great, who also cast off the Mongolian yoke but maintained its despotic policies of centralization and autocratic control. Another city republic, Pskov, lingered till 1590 and was the last one to lose its independence. And so in the course of the eleventh, twelfth, and thirteenth centuries, nobility became a hereditary privilege throughout the Slavic states. The worst kind of feudalism fairly took root, and the people sank into the condition of serfs. Between them and the nobles there was no third or middle class, as the peculiar privileges of the nobility prevented the growth of cities.

These Slavic tribes, the almost peaceful successors to those lands left vacant by the Germanic peoples, became the dominant race in Eastern Europe, thrusting west towards the Latinized Franks, north to the Baltic Sea, and south to the Adriatic Sea and Ægean Sea, but were not all known as Slavs. The name *Slav* was given only to the northern Slavic tribes, while those living near the Carpathians were known as Sorabs (or Serbs), by which name they are familiar in German history, and are still found as Sorbs or Serbs in Prussian Lusatia and Saxony, as well as in the Balkan Peninsula. The Germans also called them *Wends*, *Vends* or *Veneti*, and the name *Windisch* affixed to the names

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of places recalls a Slavic origin. The greatest of Slav-founded cities is said by some authors to have been *Venice* (in Italy), whose name certainly seems to bear witness to its origin, as also do many words in common use and some of the distinctive features of its early history.

The Slav of to-day in general is strong and prolific, capable of doing, as well as of suffering, anything when his heart is in it; he is at the bottom pious, simple, kind, and loves peace; he is very patient, sober, thrifty, capable of laborious effort, peculiar to an agriculturist life, possessed of great powers of endurance and perseverance, home-loving, devoted to religion and enthusiastic for the ideals of humanity. Most of the Slavs are illiterate, but nevertheless their morals are excellent; in patriotism they far surpass their instruction. By instinct, tradition, and moral sense they love freedom; but they also possess a wakening thirst for knowledge and love for truth. Music and song are the natural gift of the whole Slavic race. It was so in ancient times and is so now. The object of all culture and civilization of the modern Slav is human well-being. In that respect the Slav does not differ very much from his ancient brother, whose history was unknown when the faith of Judea, the sword of Rome, and the ideals of Athenians strove for the mastery of the world. Upon the middle European plain, along the Don, the Dnieper and the Vistula, now it is called Russia, they lived a semi-nomadic life, at peace with the dominant races in the West of Europe which scarcely knew their existence, and at war with bear, elk and boar. And so when the West of Europe was engaged in internecine strife through many centuries, a sufficient nucleus of the Slavs remained in this great plain, unsubjugated by invaders and working out for themselves a kind of fusion which has enabled them to blend their differences, gradually absorb closely related races, and become a relatively *homogeneous people*, and the similarity of

their tongues is in striking contrast with the variety which is exhibited by the Teutonic people. A historian of Byzantium, Theophilactes Simocates, says that during a raid against the Slavs the patrols of the Emperor Mavricius (582-602) returned bringing in some Slavic prisoners. He pictures them as tall, broad-shouldered men, armed only with pipes, and in appearance quite harmless and good-natured. Being asked who they were, these Slavs answered: "We are Slavs coming from the far-off sea. We do not know steel or arms, we graze our herds, make music with our pipes and do not harm any one."

Even in the old Russian epic poems and tales the heroes are defenders, not conquerors, and the life of the agriculturist, rather than of the warrior, is glorified. The Slavic nature is very sensitive, and with its sensitiveness there is a certain lack of hard fibre. All foreign observers of the Slavs claim that the Slavic character is humane and kindly beyond that of most Western European nations. It has cultivated, by inborn instinct, and under the pressure of historical circumstances, the virtues of patience and resignation to a degree which amounts to a weakness, if a beautiful weakness. Like a child, it bears no grudge, but it is easily discouraged, because it has not yet found itself." It is rightly said that there is in Slavic nature a lack of initiative and of the virtue—if it be a virtue—known as *hustle*. Like a child, the Slav is overflowing with understanding and sympathy, but he is not what grown people call *practical*.

Only when the peaceful Slav was placed between two hostile forces (the Germans on the west, and the Mongols, Tartars and Turks on the east), he began to differentiate. Jeremiah Curtin says:

> The advance of the Germans on the Slav tribes . . . presents, perhaps, the best example in history of the methods of European civilization. The entire Baltic coast from Luebeck eastward

was converted to Christianity by the Germans at the point of the sword. The duty of rescuing these people from the errors of paganism formed the moral pretext for conquering them and taking their lands. The warrior was accompanied by the missionary, followed by the political colonist. The people of the country deprived of their lands were reduced to slavery and if any escaped this lot, they were men from the higher classes who joined the conqueror in the capacity of assistant oppressors. The work was long and doubtful. The Germans made many failures, for their management was often very bad. The Slavs west of the Oder were stubborn, and under good leadership might have been invincible but the leadership did not come, and to the Germans at last came the Hohenzollerns.

This German push eastward through the center of the Western Slavic lands, meeting the Magyars, who in their turn meet the Rumanians (they are the product of a lingual and racial mixture of Thracian, Roman and Slav elements) eastward, forms a non-Slavic wedge driven clear through the Slavs from Bavaria through Austria, Hungary, and Rumania to the Black Sea. We speak, therefore, of the *Eastern Slavs* (Russians: Great, Little, and White), *Northern Slavs:* Poles, Czechs, Slovaks and the Slavs in Germany: the Serbs, of Upper and Lower Lusatia and the Cassoubs and Slovintzi in West Prussia and Pomerania, and *South-Slavs* (Serbo-Croats, Slovenes and Bulgars), each of which exhibits some special characteristics.

All Slavs love their Slavic languages. The general characteristic of the Slav is exhibited in his original, old Slavic tongue. Vladislav R. Savich, in his *South-Eastern Europe* (New York, Revell, 1918, pp. 38-39) says:

"The old Slavic language, with all its richness and beauty, which gave birth to the modern Russian, Polish, Czech and Serbo-Croat languages, was already so highly developed that even to-day, after many centuries of separate political and national life, the Slavic languages represent a strong and beautiful bond of union among the different Slav nations.

The gospels were translated into the old Slavic languages as early as the ninth century; also the beautiful hymns of the Orthodox Church, which have been so highly appreciated by so great an artist as Tolstoy, were written in the first days of their Christianity. The best proof of the intense love of the Slavs for their languages can be seen in the fact that they accepted Christianity only when the gospel was preached to them in their own languages, and as early as the tenth century a fierce fight raged among the Roman Catholic Serbo-Croats of the Dalmatian coast against the introduction of Latin language in their churches."

In his religious matters the Slav lays stress mainly on inward feeling and the sense of personal dependence on God. That this Slavic conception of religion is progressive is admitted by all great intellectual leaders, and we can understand how Goethe—who cannot be reproached with piety in the ecclesiastic sense—could assert that *only religious men possessed creative power.* The religious people embrace the universe in the vast admiration of love, for the sceptic nations have nothing but narrow negation for everything. It is rightly said that those who believe nothing are worth nothing. And this belief is very strong among the Slavs who are instinctively inspired by the spirit of the well-known words,—*Est Deus in nobis* (God is in us). Gogol says rightly that the main characteristics and the value of Slavic nature consists in the fact that "it is capable, more than any other, of receiving the noble word of the Gospel, which leads men toward perfection."

It is the glory of the Slavic race to hold aloft the torch of idealism in a materialistic age. In due time all the Slavs will get rid of their inclination towards extremes in emotion, intellect or society (for they love or hate; they are brilliant or slow; they are nobles or peasants). We will see clearly in this study that the Slavic culture is primarily the mental culture, and this kind of culture is the food of

humanity—*animi cultus humanitatis cibus*. The Slavs are for the Humanity of the Twentieth Century which shall come to itself, shake off its ancient historical delusions, and the prophetic words of the great French genius, Victor Hugo, shall be realized:

> In the Twentieth Century war will be dead, the scaffold will be dead, royalty will be dead, and dogmas will be dead; but Man will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. And all hail, then, to that noble Twentieth Century which our children shall inherit.

Or in the spirit of A. C. Swinburne's *A Watch in the Night*, the Slavic tribes, too, will sing:

> Europe, what of the night?
> Ask of heaven, and the sea
> And my babes on the bosom of me,
> Nations of mine, but ungrown,
> There is none we shall surely regnite
> All that endure or that err:
> She can answer alone:
> Ask not of me, but of her.
>
> Liberty, what is the night?
> I feel not the red rains fall,
> Hear not the tempest at all,
> Nor thunder in heaven any more.
> All the distance is white
> With the soundless feet of the sun.
> Night, with the woes that it wove,
> Night is over and done.

CHAPTER III

SPECIFIC TRAITS OF DIFFERENT SLAVIC TRIBES

The Bulgar

THE character of the Bulgar presents a striking contrast to that of his neighbors—less prone to idealism than the Serb, less apt to assimilate the externals of the civilization than the Rumanian, less quick-witted than the Greek. Industrious and thrifty as no other Slav people, cold-blooded and calculating, the Bulgar has been justly called the "Slav Japanese" or the "Balkan Prussian," pursuing his goal with all the characteristic Bulgarian tenacity and ruthless, silent persistence that is positively Asiatic, and always just differing in those little points of language and religious observance which envenom the relations of next-door neighbors.

This is the reason why all Balkan people, especially the Serbs look on the *barbaric Bulgarian* or *the thick-headed Scythian*, as the Albanians call the inhabitant of the Balkan Prussia—with the same disdain as their fathers did a thousand years ago.

The Serb

The Serb (Croat or Serbo-Croat) may claim, not, indeed, the Bulgar's business capacity, but a gaiety and charm unknown to Bulgars, and comparative simplicity in dealing, unknown to the Greeks. The Serb is impulsive, tempestuous, sensitive, he is distinguished for the vigor of his frame, his personal valor, love of freedom, and glowing poetical spirit;

his manners and mode of life are exceedingly picturesque, and strongly prepossess a stranger in his favor. He is in general a lighthearted and cheerful Slav. He likes to sing, dance, and laugh, and nothing is more appreciative to him than the telling of a good short story and a humorous anecdote. He ranks among the most gifted and promising members of the Slavic family. V. M. Petrovich in his *Hero Tales and Legends of the Serbians* (N. Y.: Stokes, 1914, p. 13) gives this typical characteristic trait of the Serb:

> The average Serbian has a rather lively temperament; he is highly sensitive and very emotional. His enthusiasm is quickly roused, but most emotions with him are, as a rule, of short duration. However, he is extremely active and sometimes persistent. Truly patriotic, he is always ready to sacrifice his life and prosperity for national interests, which he understands particularly well, thanks to his intimate knowledge of the ancient history of his people, transmitted to him from generation to generation through the pleasing medium of popular epic poetry composed in very simple decasyllabic blank verse—entirely Serbian in its origin. He is extremely courageous and always ready for war. Although patriarchal and conservative in everything national, he is ready and willing to accept new ideas.

Harry de Windt, in his *Through Savage Europe*, observes that the Serbs are "the most polite people in the world." They have the simplicity and candour of the well-developed child. The capital of Serbia, and Serbia generally, have no aristocracy, no wealthy middle class, and no paupers. Joseph M'Cabe rightly says that even well-to-do women are not reluctant to continue to share the domestic duties, and there is among the ordinary Serbians a simple fellowship which carries the old Slavic democratic spirit into modern relations.

The Slovene

The Slovene is noted for his adaptability; he is intelligent, industrious, and has a considerable aptitude for business. His people are hospitable, sociable, and musical as a nation, and have produced some of the finest Slavic lyric poetry. The Slovenes are, no doubt, the natural barrier against the German thrust towards the Adriatic Sea. This deserving, progressive, and energetic Slavic tribe, effectively closes the way to Germanism on the southern German ethnographic boundary in Corinthia and Styria, i.e., upon a frontier of 120 kilometers as the crow flies.

The Lusatian Serb

Similar disposition is exhibited by the Lusatian Serb, who is still fighting in the sea of German people. He is industrious, honest, patient, religious and hopeful.

The Slovak

The Slovak is of a soft, pliant disposition, and industrious character, coming probably nearest to that of the old Slavic type. He is desperately poor, partly because of the character of his mountain home. He has a quick and adaptive mind, an eye for the picturesque and the beautiful a certain inborn dignity, a fire of soul that may make him formidable. His soul is revolt.

The Czech

The Czech is intelligent, industrious, proud, argumentative, intolerant to injustice. The soul of the Czech, like the soul of the Slovak and the Serb, is revolt; he also shows an orderly, gentle, trustworthy, and home-loving disposition. His initiative is his most fundamental trait, and just because of his initiative and business capacity, some

conservative Slavic thinkers would exclude the Czech from the Slav family. So, for example, Danielevski (a Russian ethnologist) calls the Czech nation a monstrosity—"a German people with a Slavic language." Such an evaluation of the Czech character is not accepted by any other Slavic student of Slavic people. So, for instance, Professor Thomas G. Masaryk says:

The humanistic ideal, the ideal of regeneration, bears a deep national and historical significance for the Czechs. A full and sincere grasp of the human ideal will bridge over the spiritual and ethical dreams of centuries, and enable us to advance with the vanguard of human progress. The Czech humanitarian ideal is no romantic fallacy. Without work and effort the humanitarian ideal is but dead; it demands that we shall everywhere and systematically oppose ourselves to all that is bad, to all social inhumanity—both at home and abroad—with all its clerical, political and national organs. The humanitarian ideal is not sentimentality—it means work work and yet again work! . . . Our fame, our wars, and our intervention in the past have borne a religious, not a national stamp. Our *national* ideal is of more recent birth —it only belongs to the last, and more especially to the present century. The history of Bohemia must not be judged from this standpoint.

Prof. Tucich rightly says:

The Czechs have always been a strong, tenacious, energetic people, no sooner did they begin to feel the iron of their oppressor than they opened a determined campaign against them and pitted their strength against their tyrants. They have won their present civilization inch by inch from their oppressors.

Dr. Aleš Hrdlička, a Czech by birth, now curator of Physical Anthropology at the U. S. National Museum, Washington, D. C., gives the following characteristics of the Czech:

He is kind and with a stock of native humor. He is musical, loves songs, poetry, art, nature, fellowship, the other sex. He

is an intent thinker and restless seeker of the truth, of learning, but no apt schemer. He is ambitious, and covetous of freedom in the broadest sense, but tendencies to domineering, oppression, power by force over others, are foreign to his nature. He ardently searches for God and is inclined to be deeply religious, but is impatient of dogma, as of all other undue restraint.

He may be opinionated, stubborn, but is happy to accept facts and recognize true superiority. He is easily hurt and does not forget the injury; will fight, but is not lastingly revengeful or vicious. He is not cold, calculating, thin-lipped, nor again as inflammable as the Pole or the southern Slav, but is sympathetic and full of trust, and through this often open to imposition.

His endurance and bravery in war for a cause which he approved were proverbial, as was also his hospitality in peace.

He is often highly capable in languages, science, literary, and technical education, and is inventive, as well as industrial, but not commercial. Imaginative, artistic, creative, rather than frigidly practical. Inclined at times to melancholy, brooding, pessimism, he is yet deep at heart for ever buoyant, optimistic, hopeful—hopeful not of possession or power, but of human happiness, and of the freedom and future golden age of not merely his own, but all people. (*Hrdlička,* Bohemia and the Czechs, in The National Geogr. Mag., XXXI, 1917, p. 179.)

The Pole

J. G. Wilson gives the following description of the Polish nature:

The Poles in common with all Slavs possess a peculiar combination of Eastern and Western civilization. They love political freedom, but are easily caught by the glitter and pomp of a throne. They are individually poor business men. They possess great intellectual gifts, they are almost universal linguists. They are versatile rather than profound. They have a love of individual freedom almost to the point of anarchy.

Arthur Symons gives the following characteristics of the Polish people:

The Polish race, to those who are acquainted with it, is the subtlest and most delicate and one of the noblest and most heroic races of Europe.

In his *La Pologne Vivat* (1911), Leblond calls the Poles—*les Français de l'Est* (the French of the East), and says:

> The Poles are one of the most beautiful races on earth, elegant, stately in their physical build, heroic in action, generous in the worldly mission they have accepted between Europe and Asia . . . one of the most cultured and most scholarly races, possessing a literature and civilization superior to that of their neighbors—Prussia and Austria.

To Nietzsche the Poles are the best endowed and the most knightly of Slavic tribes.

Brandes notes in the Polish nature instability, dilettantism, feverish character of the pleasures of life; strength and susceptibility of the national feeling. Other foreign observers of the Poles claim that the Polish people are, and continue to be, an aristocratic nation; the middle class, which has been gradually wedged in between the nobles and the peasant, is yet comparatively small, and, for a long time to come, for the educated Pole of distinction, the life of the burgers will mean a life passed in eating and drinking, or as the Count says in Krasinsky's *Godless Comedy*, in "sleeping the sleep of the German Philistine with his German wife." No doubt, such a statement is too exaggerating as are the words of that Polish satirist (Opalinski) which lash unsparingly the drunken habits of his Slavic countrymen: "I think that drunkenness has made its nest in Poland." (Both Krasinski and Opalinski tried, like true Slavic patriots, to save their people from the German Bier-*Kultur*.)

R. J. Kelly claims that the Poles are the most imaginative and cultured race in Europe and immensely the superior, too, in every quality that constitutes goodness and culture of the barbarian Prussians, who at best are showing themselves to be only brute beastly Huns with a thin veneer of civilization. Yes, to Prussia, it does not matter that Poland,

prior to her partition, was, as C. von Moltke tells us, "the most civilized country in Europe."

Professor Tucich says this about the Polish culture in comparison with that of Germans:

> The contrast between German and Polish culture is the contrast between the culture of the masses and the culture of the individual. The principal social feature in mediæval Germany was *feudalism*. Germany was ruled by a number of feudal *princes*, Poland by a number of aristocratic *families*. But this *régime* proved disastrous to Poland. A state where individuals rule by mutual consent is bound to develop differently from one where families rule without any mutual consent. In the expansive Western monarchies the power of the State increased, while the aristocratic republic of Poland steadily declined. The main reason for this difference probably lies in the geographical position of Poland. It lay too far from the west—too far from Rome and its culture.

J. Curtin, translator of Sienckiewicz, claims that Poles are "brave and brilliant but politically unsuccessful, and have received more sympathy than any other within the circle of civilization."

Other writers call the Poles one of the "most cultured and most active races possessing a literature and a civilization superior to that of their neighbors—Prussia, Austria, and Russia"; "they were brilliant people mentally and intellectually refined;" "the Polish race, to those who are acquainted with it, is the subtlest and most delicate and of the noblest and most heroic races of Europe;" "this marvellous people are the most intellectually gifted in the world and have produced the sweetest music, the best musicians, the finest artists and writers. They are the most imaginative and cultured race in Europe;" "in temperament they are more high-strung than are the most of their neighbors. In this respect they resemble the Hungarians farther south."

The Russian

Curtin also says that the Russian people in strength of character and intellectual gifts are certainly among the first of the Aryan race, though many men have felt free to describe them in terms exceptionally harsh and frequently unjust. He finds the following difference between the Russians and Poles:

> The Russians saw through the policy of their enemies, and then overcame them, while the Poles either did not understand the Germans, or if they did, did not overcome them, though they had the power.

He gives the following historical fact for the explanation of this Russian characteristic trait:

> The conquest of Russia by the Mongols, the subjection of Europeans to Asiatics,—not Asiatics of the South, but warriors from colder regions led by men of genius; for such were Genghis Khan, Tamerlane, and the lieutenants sent to the West,—was an affair of incomparably greater magnitude than the German wars on the Baltic. The physical grip of the Mongol on Russia was irresistible. There was nothing for the Russian princes to do but submit if they wished to preserve their people from dissolution. They had to bow down to every whim of the conqueror; suffer indignity, insult, death,—that is, death of individuals. The Russians endured for a long time without apparent result. But they were studying their conquerors, mastering their policy; and they mastered it so well that finally the Prince of Moscow made use of the Mongols to complete the union of eastern Russia and reduce all the provincial princes of the country, his own relatives, to the position of ordinary landholders subject to himself.
>
> It is rightly said that the Russian mind is singularly quick and receptive, and its courage in following out arguments to their logical conclusion is even greater than that of the French, and perhaps only equalled by that of the old Greeks.

There are some foreign authors who are trying to blacken the noble character of the Russian people by Russian Autocracy. This is a great injustice. I agree with J. Hecker

when he says (in his *Russian Sociology*, Columbia University Press, 1915) that Russian Autocracy is not a direct result of the Russian people. To quote him:

Russia has been called the land of extremes. Here a despotic and autocratic bureaucracy has been continually opposed by groups which championed the cause of the common people, but in their demands were just as uncompromising and rigid as the dominant autocracy they opposed. Is autocracy inevitable to Russia? Or is it an outgrown institution which maintains itself artificially by the use of brute force? These questions have been variously answered. The bulk of opinion, however, is quite unanimous that Russian autocracy has established itself under peculiar historical conditions and that it will pass away when these conditions shall have changed. There are others who consider Russian autocracy the resultant of ethnic composition, and of the psychology of the Slav as well as a product of geographical location and topographical peculiarities.

Russian autocracy is not a direct product of the Russian people; rather it is foreign importation which developed, being favored not only by the psychological characteristics of the Slavs, but invited by the geographic location of Russia, and consummated under unfortunate historical conditions.

The great open plain which constitutes most of European Russia is unprotected by any great mountain barriers and is easily accessible from the northwest and from the southeast. Through these open and by nature unprotected doors entered those elements which were to make up Russian autocracy. From the northwest came the Varyages or Norsemen who established themselves as the first dynasties of the Russian Slavs;[1] from the south came the Byzantine Missionary, who introduced the Greek-orthodox religion; and from the east came the Asiatic Conquerors, who crushed every institution of liberty, and established their despotic rule, which, when adopted by the Muscovite princes, presented in itself a peculiar synthesis of Teutonic militancy, Tartar despotism and Byzantine sanctimoniousness. These three elements, whether organically united or not, were the dominant forces of Russian autocracy, maintaining themselves and predominating to the present day, although modified by Western culture, and at the present day represented by rulers of dominantly Germanic blood.

Russian autocracy has had but two principal policies through-

out its history, an internal policy of political, ecclesiastical and partly economical control and centralization, and an external policy of expansion towards the four seas: from the Baltic to the Pacific and from the Arctic to the Mediterranean. This policy if momentarily changed has been so under strong outside pressure. All attempts to better the lot of the common people and to give them greater liberties were carried out in times of national trouble and under threat of revolution.

Although long-suffering and slow to wrath, the people of Russia have risen from time to time, demanding the rights and possessions of which they had been robbed by the predatory interests which always, directly or indirectly, have associated themselves with Russian autocracy. In these struggles, certain classes of the population have furnished the leaders and have given initiative to movements which have had for their purpose the abolition of autocratic control and the betterment of social and economic conditions for the common people.

Joseph M'Cabe, in his *The Soul of Europe, A Character Study of the Militant Nations* (N. Y., Dodd, Mead & Co., 1915, p. 379) thinks that the Russian "seems apathetic and ill-regulated in his impulses, yet a change in his environment —an acceptance of a particular social or religious creed— transforms him in a few years into a fiery apostle or a model of disciplined virtue."

The causes and progress of this Slavic individualization are very hard to explain because when the Slav first appeared in history we find him in parts of Europe where at the present time almost all traces of him have disappeared. Professor Lubor Niederle of Czech University in Prague, thinks it is probable that the original Slavs, the nucleus of which occupied the region of the rivers Oder (Odra) and Dnieper, but who already in the prehistoric times [2] were reaching to the Elbe, the Saal, and the Danube, as well as to the Baltic, fell gradually apart into three main groups. The first of these, to the west of the Veser and the Carpathian Mountains, expanded still farther on toward the west and became a branch of the Elbe, Pomeranian, Polish,

Bohemian and Slovak Slavs; the second main branch, whose original territory was most probably somewhere near the Upper Visla, the Dniester, and the Central Danube, moved in the course of time—with the exception of small remnants—to the south of the Carpathian region and into the Balkans, separating secondarily into the subdivisions of the Slovenes, Srbo-Croats, and the Bulgars. The third main branch finally expanded from the lower Dnieper northward to the Gulf of Finland, westward to the Don and Volga, and southward to the Black Sea and Lower Danube, evolving eventually the Russian nation, which, due to various circumstances, became itself in different localities, somewhat heteromorphous.

After this extension the unity of the Slavic race ceased, and they split into a number of tribes, separated from each other by political organization and different dialects. Professor Niederle rightly says that the degree in which various Slav groups differ from each other to-day, while nowhere excessive, is not everywhere alike. Between the Czech, for example, and the Pole there is a greater gap than between the Czech and the Slovak, and the gap between the Great Russian and the Pole is also decidedly greater than that between the former and the Little Russian. To the pride of the Pole in their ancient kingdom the Ruthene (Ukrainian or Small Russian) replies that he belongs to an even more ancient and more glorious kingdom—that the Ruthene was civilized in the eleventh century, and has remained faithful to the true Christianity (Orthodox Church) while the Pole has listened to the Jesuit teachings. The Belgian economist, Emile de Laveleye, said that the Serbians were the French; the Bulgarians, the Germans,[3] and the Greeks, the Italians of the Balkan peninsula. Vivian thinks that Laveleye might have added that the Montenegrins are its Scotch Highlanders, and is inclined to compare the Serbians to the Irish, with the difference that the latter are

poor. Vivian claims that the character of the Serb "is the legitimate offspring of his surroundings and his history. The struggles of centuries have imbued him with a dogged determination almost amounting to obstinacy; but his smiling land has filled his soul with smiles. He is always cheerful and contented; his hospitality is boundless; his sweet simplicity is patriarchal." In one word, nothing savage, nothing mean resides in the Slavic heart. The Slavs may be subject to panics of credulity and of rage, but the temper of the Slavs, however disturbed, settles itself soon and easily, as, in the temperate zone, the sky after whatever storm clears again and serenity is its normal condition. All Slavic people are characterized by their inborn honesty and common sense in every dimension. These two traits are their best foundations for their future unification in the FREE *United States of the Slavs.*

CHAPTER IV

DIVISION OF THE SLAVS

IN consequence of the less-defined differences, we constantly meet, in literature and elsewhere, with controversies as to which groups of Slavs can be regarded as independent ethnic units or peoples, and which cannot be so regarded. Furthermore, these conditions give rise to disputes in the application to the different groups of the terms nation, nationality, stem, branch, race, etc., and finally, to disputes concerning the number of present Slav nationalities or peoples. There is no agreement in this regard, different classifications depending on different points of view, such as: philological, ethnographical, historical or political; and even from one and the same standpoint, such as the basis of language, different philologists form unlike classifications. In many cases the tendencies at separation and individualization are given more weight than the actual differences, while elsewhere political motives are responsible for the making of new nationalities of whose existence, and with full right, others will not even hear. It is in consequence of these conditions that the number of separate Slav groups, and hence the entire Slav classification, varies so much with different authors. In the classification of the Slavic peoples, a boundless confusion reigned among the earliest historians and philologists, but the eminent Slavic scholars, Dobrovsky, Kopitar, Schafarik, Miklosich, Lubor Niederle, and others tried to bring light into the chaos. No doubt, all such classifications are more or less artificial, existing only *in abstracto*. Jean Bapt. Lamarck (1744-1829) said

rightly that the "classifications are artificial, for nature has created neither classes nor orders nor families nor kinds nor permanent species, but *only individuals.*" Professor Niederle claims that the best authenticated division of the Slavic nations to-day is about as follows:

I. *The Russian Stem.* Great Russians (*Veliko-Rousskie*) are the most numerous, representing in themselves a highly homogeneous mass, about two-thirds of the whole population of Russia. The Little or Small Russians (*Malo-Russkie*), and White Russians (*Bielo-Russkie*), although speaking separate dialects, are in religion and sympathy one with the Great Russians. Recently a strong tendency is manifested toward the recognition within this stem of two nationalities, the Great Russians (*Velikorossiani*) and the Little Russians (*Malorossiani*), who include the Rusines (*Rusin;* adjective *ruski*, Rushnyaks or Ruthenians) in Galicia and Boiki and Gonzoili in Bukovina.[1]

II. *The Polish Stem.* This united, with the exception of the small group of Kashub Slavs living on the borders of West Prussia and Pomerania, along the Baltic coast between Danzig and Lake Garden, and inland as far as Konitz-people, about whom it is as yet uncertain whether they form a part of the Poles or a remnant of the former Baltic Slavs. The word *Kashub* appears to be a nickname, their proper appellation being *Slovintzi* (= Slavs). Schafarik makes the word signify *goat.* The names Podhalians, Porals and Gorals (i.e., mountain dwellers) apply more properly to the Poles living north of the Tatra Mountains, between Moravia and the main range of Carpathians. This population approaches the Slovaks in physical type, as it does geographically. It is said to be in part of German blood, like the neighboring *Gluchoniemtzy* (= "Deaf Germans"), who also speak Polish. Other names applying to subdivisions of the Poles are the *Bielochrovats* (the same as the Krakuses or Cracovinians), the Kuyevs, the Kuprikes, the

Lublinians, and the Sandomirians. Podolian is apparently a geographical term applying to the Poles of Podolia, in southwestern Russia; and Polesian is the name of the mixed Polish population living farthest toward the east, in West Russia. The name Polak, or Podlachian, applies only to the mixed Poles living just west of Polesians, in Grodno province. The Polabians or Polabs (some claim they were not Poles, but Lusatian Serbs), who dwelt about the lower Elbe and the southwestern corner of the Baltic Sea, have become extinct (the term Polabs comes from Slavic words: *po, by, near,* and *Laba* = Elbe).

III. *The Luzhice-Serbian Stem.* This stem is residue of the Slavs of the Laba (Elbe) who once spread across the Oder and Elbe, inhabiting the whole of the present Northern Germany. Lamprecht in his *Deutsche Geschichte* (vol. III, p. 342) says that the greatest deed of the German people in the Middle Ages was their eastward expansion over and colonization of the Slavic lands between the Laba and Odra (Oder). The resentment of the Lusation Serbs (or *Wends* as the Germans call them) toward the Teutonic settlers was reasonable for the Lusation Serbs were a few people who often were actually dispossessed by the Teutonic settlers. This was particularly the case in Brandenburg around Dessau, Wölitz, and Pratau, where a ruthless expulsion of the Lusation Serbs took place under Albrecht the Bear and Wichmann of Magdeburg. In an eloquent complaint of the Obodrite or Oborite chieftain, by name Pribislav, relating the suffering of his Slavic people, Saxons, Westphalians, Flemings, and Hollanders are mentioned as those by whom his people have been expelled from their homelands. "Worn down by the coming of these settlers the Slavs forsook the country," says the German Chronicler Helmold. During centuries of combat with the Germans their number gradually decreased. They are divided into three main groups: 1. the *Oborites,* who inhabited the

present Mecklenburg, Lueneberg, and Holstein, whence they extended into the Old Mark; 2. the *Lutici* or *Veltae*, who lived between the Oder and Elbe, the Baltic Sea and the Varna; 3. the *Sorbs* (or Serbs), who lived on the middle course of the Elbe between the rivers Havel and Bober. The Lutici died out in the Island of Ruegen at the beginning of the fifteenth century. In the middle of the sixteenth century there were still large numbers of Slavs in Lueneburg in the northern part of the Old Mark, while their numbers were less in Mecklenburg and in Brandenburg. However, in Lueneburg the last Slavs disappeared between 1750 and 1760. Only the Lusatian (Luzhitze) Sorbs, who lived near the frontiers of Bohemia, have been able to maintain themselves in declining numbers until the present time. The reason probably is that for some time their territory belonged to Bohemia. At present the Luzhitza Serbs number about 150,000 souls on the upper course of the Spree. The Lusatian Serbs are called Lusatian Wends, dividing into an Upper and Lower branch, a name formerly applied to a part of Germany, now forming parts of the provinces of Silesia and Brandenburg (Prussia) and of Kingdom of Saxony. The term *Wend* seems to be a purely German name to mean any Slav, and is never used by the Slavs themselves.[1a] The Wends call themselves *Sorbs* (or Serbs). This stem forms the remnant of the powerful Slavic tribes which once occupied nearly the whole of north Germany.[2] They are now restricted to a region about 40 by 75 miles in extent and are entirely surrounded by Germans, by whom they are being rapidly absorbed. They are peasant farmers and for the most part Lutherans (only a few thousand are Catholics). Shafarik believes that the Slavs or Wends (as they are called by their German neighbors) were settled at a very early period on the southern coast of the Baltic Sea. The word *Wend* he connects with a Slavic (*voda*) and Lithuanian (*wandu*) root meaning *water;* thus it would

signify the people dwelling about the water. Shafarik appears to include under the Slavs all people bearing the name Wend, notably the Veneti on the Adriatic. Other writers, however, consider that the word was applied generally to any maritime peoples; and this view appears probable. The name also occurs in Switzerland. The Wends then, according to Schafarik, were the earliest inhabitants of the Baltic coast, but they were expelled by the Goths in the fourth century B. C. The name *Wend* is used by Tacitus, who speaks of the Peucini, the *Venedi*, and the *Fenni*. Ptolemy also alludes to the Wendic Mountains, telling us that Sarmatia (all territory east of the Vistula and north of Dacia, corresponding with modern Russia, Poland and Galizia), was inhabited by widely scattered races and that the *Venedae* were established along the whole of the Wendish gulf. Jordanes calls them *Winidae*. The other name, *Antes*, applied by this historian to the Slavs, which like the word *Wend*, they never used themselves, Shafarik connects with a Gothic root.

IV. *The Czecho-Slovak Stem* (Czecho-Slovaks, Czecho-slovaks, or Czechs and Slovaks). It is inseparable in Bohemia and Moravia, but with a tendency toward individualization among the Slovaks lying in the northwestern Hungary. In 1878 the active policy of Magyarization of Hungary was undertaken. The doctrine was mooted that a native of the Kingdom of Hungary could not be a patriot unless he spoke, thought and felt as a Magyar. A Slovak who remained true to his Slavic ancestors—and it must be remembered that the Slovaks were there long before the Magyars came—was considered deficient in patriotism. The most advanced political view was that a compromise with the Slovak was impossible; that there was but one expedient, to wipe them out as far as possible by a forcible assimilation with the Magyars.[3]

V. *The Slovene Stem.* The Slovenes are sometimes

called *Wends* and their language *Windish* or *Wendish;* an inconvenient name, as it causes some confusion with the language of the Lusatian Wends. Being Roman Catholics, they use the Roman (Latin) alphabet. In early days they were quite unique in the use of the Glagolitic letters, which were somewhat like the Cyrillic. They were also called, in part, Krainer and Corinthian (Khorutan).[4]

VI. *The Serbian (Croatian or Serbo-Croatian) Stem.* The political, cultural and especially religious, conditions have produced a separation into two nationalities, the Serbian and the Croatian. They formed at the beginning a linguistic unit, which did not become separated into two parts or two nationalities until during historic times. Both of these units, although aware of their class relation, until recently defend a nationalistic individuality. Prior to their incursion into the Balkans[5] during the seventh century, they lived as a patriarchal people in the country now known as Galicia. The ancient Greek geographer, Ptolemy, describes them as living on the banks of the river Don, to the north-east of the sea Azov.

VII. *The Bulgarian Stem.* It is the last Slavic tribe which resulted from the differentiation within the southern or main division of the Slavs. (See: J. Beddoe, on the Bulgarians, in *J. Anthrop. Inst.*, II, 1873, 134-40.) There are three main theories in regard to the origin of Bulgarians: 1. they are of Slavic stock; 2. they are of Finno-Ural origin, and 3. they belong to the Turco-Tartar stock. A Bulgarian writer, Panin (*Nord und Süd*, 1913), claims that they are the descendants of Huns as the Magyars and Finns are. Panin points out that the Slavs are dreamers, sincere, unstable, lazy and without energy, and the Bulgarians are, on the contrary, cold-blooded, quiet, industrious and energetic.

It is rightly said by Professor Niederle that at the present time, and even throughout the period covered by his-

tory, the Slavs as one national unit no longer exist; their place is occupied by a line of more or less related Slavic nations. It is, therefore, very hard to write a uniform psychology of the Slav, for there existed also, before the present era, several distinct cultural regions among the ancient Slavs, because we find in the West, between the Elbe and Veser, other types of graves and with different contents than on the east of the Veser. The former region connects in these respects with that farther south, in central Europe, while the latter is more nearly related to that north of the Black Sea.[6]

The linguistic differentiation was equally of ancient origin, and was undoubtedly favored not merely by regional development, but also by isolation, migration, contact, mixing with foreign elements, etc. The eventual result of this differentiation in language was that ancient Slavs, who must be regarded as originally only one body, fell into a number of separated parts. The Slavic peoples do not all use the same alphabet for writing and printing. The Slavs of the Eastern Greek Orthodox Church (Russians, Serbs, and Bulgars) use the Cyrillic alphabet, so called from St. Cyril, its inventor, a monk, who went with Methodius (they are called "Apostles of the Slavs"), who were Thessalonians, from Constantinople (862 A. D.), to preach the Gospel to Slavs. This alphabet is founded on the Greek, with modifications and additions from Oriental sources. The Hieronymic or Glagolitic (*glagolati, to speak,* because the rude tribesmen imagined that the letters spoke to the reader and told him what to say) alphabet, particularly used by the priests of Dalmatia and Croatia, is so-called from the tradition which attributes it to St. Hieronymus. At an early period, in the letter of Pope John X (914-929) to the Croatian Ban (Governor), Tomislav, and the Sachlumian ruler, Michael, there is a reference to the prevalent tradition that St. Jerome invented the Slavic alphabet. This tradition

maintained itself through the succeeding centuries, and was current at Rome itself.[7] Some authors (for instance, Bartholomew Kopitar) consider the Glagolitic alphabet older than the Cyrillic. We find Glagolitic underlying Cyrillic palimpsests but never the reverse. The two alphabets were certainly connected: the letters are almost entirely in the same order and there is the same deficiency in expressing the praeiotized vowels. Both are derived from the Greek, the Cyrillic from the uncial and the Glagolitic probably from the cursive form of writing. The Glagolitic was not entirely confined to sacred subjects. Thus in it was written the *Statutes of Vinodol* (1228; so called from a district in Dalmatia, one of the most interesting documents of early Slavic law), the *Statutes of Poljica and Krek*, both of which afford remarkable examples of communal organization, are written in Cyrillic characters. Fragments of early Slovene literature preserved date back as far as the tenth and eleventh centuries, consisting of certain liturgies and homilies composed in the Old-Slavic language and known collectively as the *Fricsing Literary Monuments*. The oldest of Serbo-Croatian origin date from the twelfth century, and are also written in Old-Slavic tongue, but strongly with Serbo-Croatian idiom; they consist of a stone inscription, liturgic fragments in manuscripts, and the beautiful, illuminated manuscript known as the *Miroslav Gospel*. In some manuscripts we find Cyrillic and Glagolitic together, as in the Psalter of Bologna (twelfth century). Glagolitic characters are now no longer used, except in the South-Slavic churches of the littoral. The Poles, Czechs, Slovaks, Slovenes, Lusatian Serbs and Croats use the Roman alphabet, with a few alternations. (Serbs are the only Slavs who now use both alphabets.) St. Cyril translated the liturgy of the Greek Rite and also the Epistle and the Bible into language called now the *Old* or *Paleo* or *Church Slavic*, and from the fact that this translation, made in

the middle of the ninth century, is distinguished by great copiousness, and bears the stamp of uncommon perfection in its forms, it is evident that this Slavic mother language must have been flourishing long before that time. The celebrated *Pravda Russkaya* (Russian Right or Law), a collection of the laws of Yaroslav[8] [1035 A. D.; it was discovered in 1738 by Basil Tatishchev, and published by Schlöser (St. Petersburg, 1767) and by Rakoviecki (2 vols., Warsaw, 1822); it has been preserved in the *Chronicle* of Novgorod (see "The Chronicle of Novgorod, 1016-1471," London, 1914)—the exact date is not certain, but it must fall between 1018 and 1054], and the *Annals of Nestor*,[9] of the thirteenth century, are the most remarkable monuments of the old Slavic tongue, which for centuries had ceased to be a living language (like old Greek and Latin), and the church books written in the old Slavic are still used by the Eastern Greek Orthodox Church of the Russians, Serbs, and Bulgars. Various opinions have been held as to the characteristics and original home of this language. Shafarik, Schleicher, J. Schmidt and Leskien consider it to be old Bulgarian, whereas Miklosich, Kopitar, and Vatroslav Jagich have held it to the old Slovenian. The old forms of all Slavic languages show a greater resemblance to one another.

Leaving the attempts to classify the present Slavic nations and to determine the primitive home of the Slavs and the date of their immigration into Europe, we will try to give and characterize the soul of the Slav of to-day which, however, does not differ very much from that of his ancient brother. No doubt, the Slav of to-day is not exactly the Slav of the past, and to a casual student may appear to differ but little from his present neighbors. Yet, he differs, and under modern polish and the more or less perceptible effects of centuries of oppression, is still in a large measure the Slav of the old.[10]

To conclude:

The migratory movement of humanity has always been from the east westward, and not only men, but all living beings, all animal and vegetable species, according to the statement of natural science, have followed the same direction—"the direction of the sun" as we commonly say. It is even considered one of the conditions of successful colonization—to follow consciously the direction of the universal movement. With regard to the movements of the European nations within the limits of the old continent, we may observe that for those of them which have followed the universal, the physical law, the westward direction has always been a source of mental growth, whereas the opposite tendency led to a field of sharing; we might characterize the two directions by saying thus, the movement of a European nation eastward is educating, whereas the movement westward is self-educating. I wish to submit this question which throws such an interesting light on Russia's destiny to the attention of those interested in philosophy of history; they may take these facts as a starting point, far more, as a basis for their judgment of the different events of Russian history—and I feel entitled to assert that they will not draw a false conclusion even if not very well versed in facts. Any *a priori* statement which they may establish on that basis will find its posterior justification. Goethe's words may be applied in full security: "Was der Geist verspricht, das hält die Natur." (That which the mind promises, nature keeps.) Those who may consider Russian history and especially Russian politics from the point of view of the westward and eastward tendencies of the human races will see that they have struck the key-note of that people whose ancestry, at the beginning of the seventh century, moved from the lower course of Danube, and which, at the end of the nineteenth century, becomes the arbiter between China and Japan. (See Volkonsky's *Pictures of Russian History and Russian Literature,* London, Paul, Trench & Co., 1898, pp. 34-35.)

Now let us see in detail how all these factors affect the character or mentality of the Slav. Fundamentally (typically) or only in degree? Is it possible to write a psychology of the Slav of to-day? Do the Slavs, as a whole,

constitute a true unity? What do the Slavs desire? Is it based on the fundamental or accessory traits of the Slavic soul? What are those traits? Are they a menace to civilization?

CHAPTER V

FUNDAMENTAL TRAITS IN SLAVIC NATURE

AS the problems and facts involved in the character study of the Slav are so numerous and varied it is advisable to group them into the following divisions: I. physical or bodily, II. intellectual or cultural, III. temperamental or emotional-volitional, IV. moral-religious or ethical, and V. social-political or civic traits,—a classification which, of course, exists *in abstracto* only.

I am greatly afraid that the study will seem indefinite and lacking in precision required by the technique and ideals of experimental psychology and anthropology; but the field to be covered is so great, and the facts about the Slavs are so contradictory to the notions accepted generally by the American public, that I feel constrained to ask kindly indulgence from the readers of this study. Instances of the greatness of foreign ignorance are the common beliefs that the Russians and other Slavic tribes are an Asiatic race, and that they speak a barbarous language. The facts are, however, quite the contrary. Physically, and perhaps temperamentally, the Slav may approach the Asiatic, or particularly the Tatar, more closely than do the peoples of Western Europe, but in language he is as truly Indo-European as Anglo-Saxon. Of course, languages do not fuse by interbreeding, but physical races do.

Physical or Bodily Traits

The physical type of the Slav is not sufficiently clear yet to help in throwing light upon the past of the race. An-

thropologists say he belongs to Alpine or Celtic race (*Ripley*), or Homo Alpinus (*Lapouge*), or Occidental stock (*Deniker*), or Celto-Slavic (*French writers*), or Disentis (*German writers*), or Lappanoid (*Pruner-Bey*), or Arvernian (Beddoe), or Sarmatian stock (*von Hölder*), etc. Deniker says that no fewer than five European races are represented among the Slavs, besides Turkic and Ugric or Mongolian elements. Andre Lefévre says "there is no Slavic race." G. Sergi and Zaborawski have two opposite views on the origin of the Slavic people. Ripley asks, almost in despair, what is to be done with the present Slavic element, and decides to apply "the term *Homo Alpinus* to this broad-headed group wherever it occurs, whether on mountains or plains, in the West or in the East." On the whole, the Slav is brachycephalic (broad-headed), below the Aryan in stature, with skin pale white, swarthy, or light brown, and eyes brown gray, and black. But in the vast complex of Slavic tribes resulting from racial mixtures there can be hardly found a true "Slavic type." Investigations of anthropologists show an interblending of a great variety of races and peoples. The physio-ethnological composition of the Russians, for instance, has for centuries exercised the imagination and learning of demographists and anthropologists. Duchinsky sees only Mongols in the Russians. Sickersky sees in them the purest of Aryans; Fouillée mentions forty-six non-Aryan peoples who have entered into the ethnical composition of the Russians. A. Leroy-Beaulieu claims they are merely a Slavo-Finno-Tartar mixture; Chamberlain thinks they are Germans; Penka claims they are Ugro-Finnish, as much as Slav; Louis Léger believes they are Celto-Slavs, Slav-Norman; others say they are a Finno-Mongol composition, etc. And so it is with other Slavs. According to the Polish ethnologist, Sigismund Gloger, the old tribes of Poland (Poles, Magovsians, Lechites, Zmoudzines, Dregovisians, Krivisians, Drevlanes or

"forest-folk," etc.), once so dissimilar, present to-day anthropologically, as the result of their incessant crossings, a unique Polish-Lithuanian type. He asks:

> How can you find a pure type when to-day there is not a single man in Poland in whose veins does not flow the composite blood of so many divergent tribes who dwelt there?

Is it really so very humiliating to have one's history begin with a foreign dominion? Even if we admit that the Russians are Mongols or Aryans, or Tartars, or Sarmatians or Germans, or Normans or a disparate blood mixture of peoples, it is a fact that the Russians are Slavs, which are like all European nations (Anglo-Saxon, Franks, and Celts, Germans, and Romans) the result of invasions, conflicts, and fusions. Slavs, as well as all Indo-Europeans, come from the pure North European race (*Homo europaeus*).

From the point of view of physical anthropology, Slavs were probably never entirely homogeneous, pure, and uniform. They were in all probability somewhat composite even in ancient times, with differences in the type of the cranium or skull and cephalus (head) as well as in their complexion (i. e., the color of the eyes, hair and skin). This is substantiated by the fact that in the region occupied, evidently from an early period, by the first Slavs there are found different cranial types: dolichocephalic (or long-headed) and brachycephalic (or roundheaded).[1] In spite of the prevalent roundheadedness of the modern Slavic peoples, recent archeological investigations based on measurements of skulls from Slavic cemeteries and ancient graves of Kurganes (funeral mounds which are found in the form of artificial hills in the south and centre of Russian Empire), are responsible for a singular discovery, against all expectations, that in ancient times of Russia the long-headed type of skull predominated, and that in recent times it has been continually decreasing. This discovery does

not agree with certain anthropological (or better to say craniological or cephalometric) theories according to which the number of the longheaded types increases with the greater development of intellect. It used to be a favorite expression of Rudolf Virchow that from the history of the human race the theory of evolution receives no confirmation of any kind. His favorite subject, the study of crania or skulls and their conformation in the five thousand years through which such remains there had been traced showed him absolutely no change. For Virchow there had been also no development in the intellectual order in human life during the long period of human history. No doubt this is comparatively a brief period if the long aeons of geological ages be considered, yet some development might be expected to man's past itself if the more than two hundred generations that have come and gone since the beginning of human memory. So far as scientific anthropology is concerned there is utter indifference as to the time, period or age that may be selected as representing man, people, or race at its best.

In complexion the Slavs range from brunette to blond; one portion of the Slavs, at the commencement of their historical records, is spoken of as possessing light hair and eyes, while another portion is said to have been dark in these respects. This is substantiated by the remains of hair in the graves. The hair is light or dark brown, sometimes black or blond. The hair is a typical Slav light in childhood, though never the pure flaxen of the Scandinavians; with the added years it turns to a deep brown, darkening gradually through successive ash-brown shades. The color of the eyes show a distinctive shade gray inclining to blue. These honest gray eyes, as they are called by Professor Emily Balch, are combined even with the dark face and dark hair. The Slav complexion is mediumly fair, rarely tawny or swarthy, with an expression ranging from sullen to se-

rene, but rarely animated or genial.

Osteologically the Slavs are undistinguishable from the German, Baltic, and Finnish neighbors. In his present seat the Slav must have assimilated foreign elements, German and Celtic in central Europe, Finnish and Turkish in Great and Little Russia, etc., showing that their intermixture goes back indefinitely far into the mists of prehistoric eras, but in historical times, also, the inheritance of the Slav has been complicated by exchange of blood with his various neighbors.[2]

The Slav face is apt to be broad and bony, round or oval, rarely long and narrow with wide eyes and marked cheekbones, a forehead rather lowering, brows straight, a nose broad and snub, rather than straight and chiseled or aquiline, the base of the nose between the eyes being often rather low than high.

Slavic frame of body is brawny, sinewy and strong, short, thickset and stocky, rather than the reverse, capable of great endurance, not graceful nor light in motion.

The Slav shows also a good cranial or cephalic capacity (brain volume). The weight of brain of Czechs, for instance, is said to be greater than that of any other people in Europe. At the same time the Slavs show a good physical development, both men and women are well endowed with health, giving an impression of a naturally well-preserved and sturdy stock and often the physical features are classical and beautiful. The mean annual increase in numbers amounts to 2.01 per cent as against 1.4 per cent in Germany. (In province Posen, where about 1,500,000 and about 1,000,000 Germans are living side by side, the Germans have increased by only 3¾ per cent. between 1890 and 1900, while the Poles have increased by about 10½ per cent. during the same period.)

Of course, there are physiognomic differences in degree among the Slavic nations. So, for example, the South Slavs

(sometimes called the Byzantine Slavs) are tall and dark, those of central Europe dark and of medium body height, the Russians on the whole rather short, though the White Russians and the Little Russians are of medium stature. In complexion the southern Russians are dark; the northern, light, but with less decided color than fair, west of Western Europeans. The South Slavs have mostly the dark skin, more often, olive-skinned with dark hair and eyes characteristic of all southern nations. The Serb is tall, surpassing in stature all other races of the Balkans. The average body height of the Western and Southern Serbs is six feet, and in the eastern and northern regions the average stature is five feet and six inches. The Serbs of Boka Kotorska (the Boche de Cattaro in Dalmatia) are real Slavic Apollos, measuring, on the whole, six feet and three inches. Prince Wiazemsky claims that the Serbs represent the purest type among the Slavic people, if it is allowed to speak to-day about the pure type. Croatians as well as Slovenes are predominantly of a darker complexion, and are strongly roundheaded. The typical Bulgars are of medium stature—166.5 cm. for men and 156.7 cm. for women; they are predominantly dark—50% dark, 5% light, and 45% mixed complexion. The shape of head is predominantly mesaticephalic, with a rising proportion of round-headedness in the southwestern Bulgaria; long-headedness appears in southern Bulgaria. Czechs are characterized by a good height—average of men 169.2 cm., of women 157.3 cm., with a roundheadedness of, on the average, a considerable capacity. As to complexion, they are somewhat predominantly of a darker type, but blond and mixed individuals and especially those with lighter-colored eyes are quite common. Russian people everywhere, barring some limited localities, are predominantly roundheaded. In complexion the Little-Russians are, on the whole, the darkest, the White Russians the most blond. The principal differences are observable, in

general, between the Great Russians and the Little Russians, but even these are such that to an outside scientific investigator both of these branches must remain parts of the same great Russian stem of people. The Pole shows especially a close similarity with the Great Russian. The brunette complexion predominates among the South Slavs and among the Little Russians, while blonds are more numerous among the northern parts of the Slavic race, and especially among the White Russians. The birth rate is very large—54 per 1,000; the death rate is also large, amounting, on the average, to about 34 per 1,000, and those who survive are really the fittest from the physical point of view at least. This advantage in population and rate of increase in favor of Russia is itself an insuperable force. Russian population has quadrupled itself during the last century, and with the advent of industrialism the increase is likely to be still more rapid. Professor Ripley calls the Slavs "physically an offshoot of the great Alpine race of central Europe" (such short-headed type is represented today by the southern Frenchman and the northern Italian), because the most persistent physical character among the Slavs is the shape of the head, which is brachycephalic so that this uniformity is conflicting materially with diverse statures in the various Slavic groups. Deniker and other anthropologists are right in saying that it is useless to attempt a determination of a pure Slavic type as a Celtic or a Latin or an Anglo-Saxon one. So, for example, the Russians in their Odyssey of expansion, are a most complex mixture of a thousand different peoples which live in their vast plain, and here is an analogy in this respect between the Russians and the Americans, who are a product of the crossing and blending of all the races of Europe, Asia, Africa, and the new continent. Although the difference between the Russian and the Western European is greater than that between the Russian and the Asiatic, we cannot

say that the Russians are semi-Oriental people. The reason many authors have considered Russians as such is,—rightly, says J. Novicov,—that they have been roughly considered the members of the same family, and have neglected to ascertain that the Slavs, so far from being the Asiatic, are no more and no less European than the Greeks, the Irish, or the English. It would, of course, be possible for the *advocatus diaboli* to find a few isolated cases in which the Finnish blood predominates in the veins of a great Russian, but, says Anatole Leroy-Beaulieu, he is not only Slav, as the French, Spaniards, Italians and Rumanians are Latin, by his traditions and his civilization, he is a Slav by direct filiation, by his body and by his race.

In one word, although it is evident that the physical type of the Slavs is not strictly homogeneous, the differences are very largely only differences in degree. Yes, physically the Slav is not very much marked out in any special manner. As to what causal relation exists between those physical traits of the Slav and mentality, it is very hard to say anything positively. Some suggest the strength, honesty, trustworthiness, and a certain stolidity; others say just the opposite. A Serbian proverb claims that *man is measured not by his body height, but by his mental light.* . . . History proves this too. So, for example, a diminutive, deformed, sickly-looking man was Count Mansfield, but he had a hero's soul in his small frame. And what is true of individuals is true of nations and race. Of course, this does not mean that the old truth, *mens sana in corpore sano*, is not valid for the new peoples. Scientific physical anthropology at least does not know yet which race is hygienically and mentally most fit. In the lands of the Slav, as everywhere else, the different parts of the population are not to be distinguished so much by their anatomical-physiological composition, as by the aspirations of their souls and the diversity of intellectual, moral, social and political interests.

Ernest Renan in his article, *Où est-ce qu'une Nation* (reprinted in the *Bulletin de la Mission langue Française*, May-June, 1917, 72-3), is perhaps perfectly right when he says:

> A nation is a vast solidarity, established by the realization of the sacrifices which have been made and of those which may still be expected. It implies a past; in the present, however, it rests upon a tangible fact: consent, the clearly expressed desire to continue a common life. The existence of a nation is a daily plebiscite, as the existence of an individual is a perpetual affirmation of existence. In one word: *A nation is a soul*, a spiritual principle.[3]

I also agree with Professor Mackail when he says that nationality lies in the consciousness of kinship and of mutual understanding, in the same habits of thought and life, in common memories of the past and in common hopes for the future. He is right in his claim that each nation has in this sense an individuality, for each nation is a person, family of nations. Yes, it is of the essence of the family that each member of it is different from the others, for each has a different sphere of work and of duty, and each can help or, if unhappily it should be so, each can hinder the rest. Victor Hugo's pronouncement, "The future belongs to no one, it is controlled by God only," is right from the anthropological point of view, too.

Intellectual or Cultural Traits

Many German authors claim that modern civilization, like that of the ancients, built itself up almost independently of the Slav. They claim that the Slav is inferior culturally to other people, because of the following reasons: 1. the number and size of their battleships is small; 2. their financial prosperity is miserable; 3. the capacity of the Slavic men is poor; 4. their carelessness in manners, dress,[4] and business is great; 5. they show the largest figures of

illiteracy, and so on. They forget, the people who so complain, the historical fact that the real greatness of a people consists in its intellectual splendor, in the number and importance of the ideas that it gives to the world, in its contribution to literature and art, and in all other things that count in the intellectual and cultural progress of humanity. John Ruskin said that a proper estimation of the accomplishments of a period of a human history can only be obtained by careful study of three books—The Book of Deeds, the Book of Arts and The Book of the Words, of the given period.

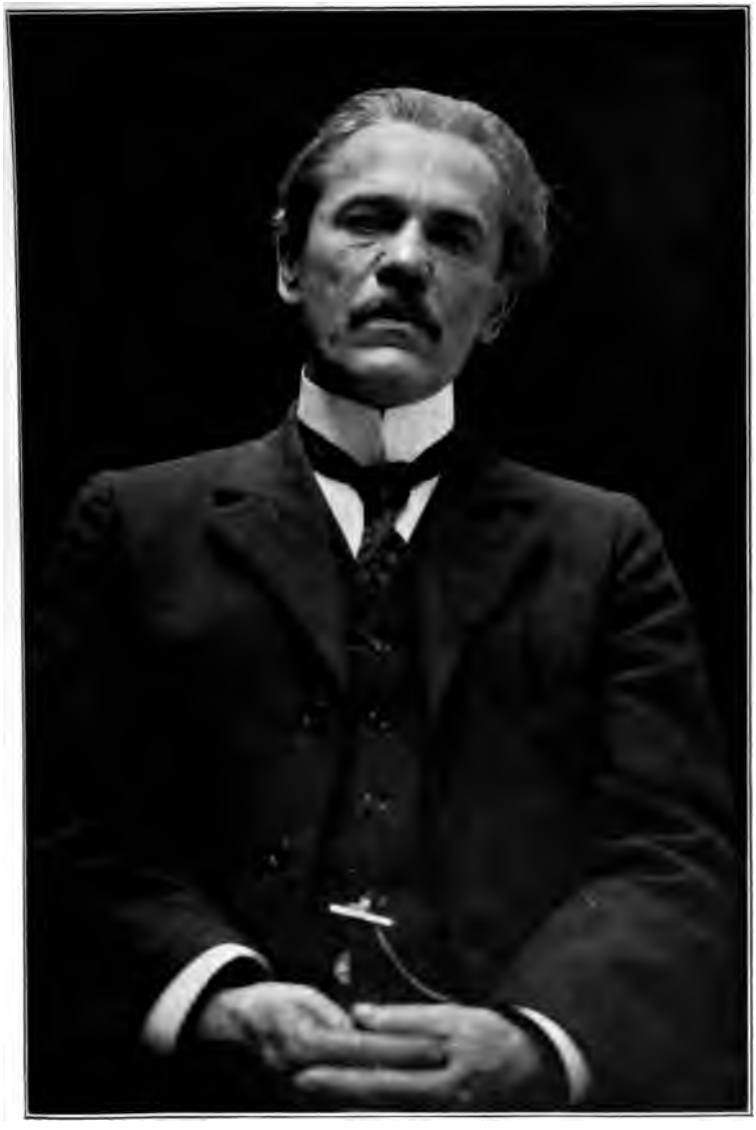
If the Slav be still "backward" in western ideas, appliances, and form of government, it is nevertheless conceivable that the time is not far distant when he will stand in the lead. The Slavic race is still young. Its history is shorter than that of any other important people of Europe.

While the majority of the European peoples had the good fortune to continue their spiritual and intellectual development, under vivifying influence of classical antiquity, to create the Renaissance of Art and Letters, the Slavs had to fight with the infidel in order to save the peaceful cultural development of their Christian brothers in Europe. But in spite of having been handicapped by geographical position and a life in a severe climate, permitting little indolence and little of the *dolce far niente*, the Slav has a right to raise his protest against a too absolute decree of exclusion, for although he did not hollow out the channels of the double movement,—*Renaissance* (intellectual movement) and *Reform* or *Reformation* (religious movement)—from which the Modern Era issued, he opened them into two directions. In the *first place*, the Slavs gave to the world a KOPERNIK or COPERNICUS (1473-1543, a Pole),[5] "the geographer of the heavens," before the Italian gave it a Galileo Galilei (1564-1642) or the German a Johann Kepler (1571-1630) or the British an Isaac Newton (1642-1727). Kopernik was

a student at the Polish University at Cracow, and of the celebrated Polish professor, Adalbert of Brudzewo, author of the masterly work entitled *Commentarius in theoriam planetarium.* Kopernik was the first who taught that the sun was the center of the solar system, thus founding modern astronomy. His legacy to the world was an upright life, and a volume containing an immortal truth:

The earth is not the centre of the universe; the earth is in motion around the sun.

Mankind was faced in a new direction by that pronouncement. Modern life became possible. The end is not yet. When in future ages the entire history of the human race is written, many names now dear to us will be ignored; they have no vital connection with the progress of the race. But one name is sure of a place of honor—Kopernik will not be forgotten by our remotest descendants. Yes, the whole world knows that Copernicus in his *De Revolutionitus Orbium Terrarum* (1543) rejected Ptolemy's explanation of the movements of planets by the theory of epicycles. This new teaching was tabulated and spread by Reinhold and Naestlin, but it was combated by Maurolycus and Tycho Brache, and remained little known till championed by Giordano Bruno (1548-1600), Tommaso Campanella (1568-1639), Johannes Kepler, and Galileo Galilei.[6] His monumental work, *De Revolutio Orbium Cælestium,* exposed genially the new system of the universe which bears his name, and which, by establishing the central position of the sun and the revolution of the earth, overthrew the Ptolemaic system that earth was the centre of the universe that had been received for 1,300 years. No doubt, Kepler's success in science depended in a large measure upon the astronomical genius of Kopernik. Besides the six volumes of *De Orbium Cælestium Revolutionitus* (Kopernik completed it in 1530, in his 57th year), may be mentioned among Koper-



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nik's works a treatise on trigonometry, entitled *De Lateribus et Angulis Triangulorum* (Ermeland, 1542); and *Theophylactici Scholastici Simocattae Epistolae Morales, Rurales, et Amatoriae, cum Versione Latina.* He also wrote a work on money, and several manuscript treaties from his pen are in the library of the bishopric of Ermeland. (See also: Czyuski's *Kopernik, et ses Travaux,* Paris, 1894, Prowe's *Copernicus,* 2 vols., etc.).

Professor Höfding, the well-known Danish psychologist, claims that the genius of Kopernik is distinguished for the power of its creative imagination and its peculiar mental freedom. He says:

> What is marvellous in scientific genius is the mental freedom with which it is able to abstract from experience and to picture the different possibilities with all their consequences, in order to find by this means a new reality, not acceptable to direct experience. Kepler cited this mental freedom as a significant feature in the genius of Copernicus.

The famous American astronomer, Simon Newcomb, says this of Kopernik:

> There is no figure in astronomical history which may more appropriately claim the admiration of mankind through all time than that of Copernicus. Scarcely any great work was ever so exclusively the work of one man as was the heliocentric system, the work of the retiring sage of Frauenburg.

The Slavs gave to the world, *secondly,* a JAN HUS or JOHN HUSS (1373-1415, a Czech) before the German gave it a Dr. Martin Luther (1483-1546). Yes, even before Jan Hus, another Slav, by name *Milich* (1325-74) preached by word and action the ideals of Reformation. Milich [7] was a predecessor of both Hus and Luther. No doubt the whole world esteemed John Hus, for he was the first to break most effectually the spiritual centralization of the middle

ages and to dare the Reformation, inspired by the writings of the "Morning Star of the Reformation"—John de Wyclife (1324-1384). Hus—that great patriot and martyr for liberty of conscience—claimed in his *De Ecclesia* that the Christian Church needs no visible head, and that a Pope who lives in mortal sin ceases to be a true Pope. (Hus was the creator of Czech literary prose.) At any rate, the Reformation did not start in Germany. The Albigenes flourished in the thirteenth century, and they were French. The Waldensians arose in the twelfth century, and they were French, too. The great thinker who laid the foundations on its ecclesiastical side was Marsiglio of Padua (1275-1342), who was an Italian. Curiously enough, the earliest beginning of theological Protestantism came, like the Husites, from Slavdom—from Serbia and other Slavic lands in the Balkan, where Bogumili (see Chapter XVII) taught a doctrine rather like that of Count Leo Tolstoy, which became the dominant also in Bosnia and Herzegovina (two Serbian provinces), till the Ottoman invasion overthrew this primitive South-Slavic Protestantism.

Further, the whole world has learnt from the educationalist, Jan Amos Komensky, usually styled by the Latin form of his name—Comenius (1592-1691, a Czech [8]), who is the forerunner of J. J. Rousseau, Pestalozzi, and Froebel, and is the first to formulate that idea of "education according to nature" so influential during the latter part of the eighteenth and early part of the nineteenth century. His influence on educational thought is comparable with that of his contemporaries, Bacon of Verulem (1561-1626) and Réné Descartes (1596-1650), on science and philosophy.

Then, the religious community of the Bohemian (Czech or Moravian) United Brethren is a real marvel of history, as historians say, and the founder of this church, *Peter* Chelichicky (a Czech, 1390-1460),[9] the great predecessor of Count Leo Tolstoy (1828-1910) is more and

more appreciated. Count Leo Tolstoy is one of the most significant reformers and educators in the world. Prince Peter A. Kropotkin prophesies with confidence that "some day Tolstoy's ideas of education will become the starting-point of educational reform much deeper than the reforms of Pestalozzi and Froebel." [10]

It is also a fact that the Slav gave a ROGER (RUGGIERO) JOSEPH BOSHKOVICH (1711-1787, a Serb, whose two brothers and his sister, Anitza Boshkovich or Boscovich, of Ragusa, were known in their times as poets), the famous Professor of astronomy, mathematics and physics in Milan (Italy), one of the earliest of foreign savants to adopt Newton's gravitation theory,[11] before the German gave it a Kant (1724-1804).

One of the greatest of modern inventors, NIKOLA TESLA, is a Serb (a son of a Serbian Rector), now a citizen of the United States.

Nikola Tesla, whom all the world knows, and whom America knows particularly as the citizen in her midst distinguished for his unparalleled work in electrical engineering, was recently fêted at the annual meeting of the American *Institute of Electrical Engineers*, which took place at New York on May 18th, 1917. The words of H. W. Buck, President of the American Institute, bear witness to the important place which Tesla holds in the realm of modern science:

The work of Nikola Tesla at the time of his great conception of the rotary field seems to me one of the greatest feats of imagination which has ever been attained by human mind. From his work followed the great work of Roentgen, who discovered the Roentgen rays, and all that work which has been carried on throughout the world in following years by J. J. Thompson and others which has really led to the conception of modern physics. His work, as has been stated, antedated that of Marconi and formed the basis of wireless telegraphy, which is one of the most scientific applications of the present day, and so on throughout

all branches of science and engineering we find from time to time some important evidence of what Tesla has contributed to the sciences and engineering of the present day.

Dating Tesla's contributions to science from the time of Faraday's achievement, B. A. Behrend, chief engineer and author, says:

Not since the appearance of Faraday's researches in electricity has a great experimental truth been voiced so simply and so clearly as this description of Mr. Tesla's great discovery of the generation and utilization of polyphase alternating currents. He left nothing to be done for those who followed him. His paper contained the skeleton even of the mathematical theory. Were we to seize and to eliminate from our industrial world the results of Mr. Tesla's work, the wheels of industry would cease to turn, our electric cars and trains would stop, our towns would be dark, our mills would be dead and idle. Yes, so far-reaching is this work, that it has become the warp and woof of industry.

That the wheels of industry are moved, indeed, by this genius of scientific imagination is acknowledged. Prof. Kennelly of Harvard, in regard to Tesla, says:

The medallist is the man who devised the rotating magnetic field—that set wheels going 'round all over the land and all over the world—and also made the phenomena of high frequency known, and what he showed was a revelation to science and art unto all time.

Reviewing the work of Lodge, Marconi, Thompson and others who have made headway in revolutionizing the art of electric power, we might say with Stone, the wireless expert:

Among all these, the name of Nikola Tesla stands out most prominently. Tesla with his almost preternatural insight into alternating current phenomena that had enabled him some years before to revolutionize the art of electric power transmission

through the invention of the rotary field motor, knew how to make resonance serve, not merely the rôle of microscope to make visible electric oscillations as Hertz had done, but he made it serve the rôle of a stereopticon. He did more to excite interest, creating an intelligent understanding of these phenomena, than any one else, and it has been difficult to make any but unimportant improvements in the art of radio telegraphy without traveling part of the way at least, along a trail blazed by this pioneer who, though eminently ingenious, practical and successful in the apparatus he devised and constructed, was so far ahead of his time that the best of us then mistook him for a dreamer. (See: *Fame of Nikola Tesla*, in *Liberty*, Oakland-San Francisco, Cal., July 11, 1917.)

In 1915, when Tesla received the Nobel Prize in physics (together with Edison), *The Electrical Experimenter* (Dec., 1915) points out these facts:

Without wishing to minimize Edison's tremendous amount, the fact is well known that he is not so much an original inventor as a genius in perfecting existing inventions.

In this respect Tesla has perhaps been the reverse for he has to his credit a number of brilliant as well as original inventions which, however, have not been sufficiently perfected to permit commercial exploitation. . . . While Tesla's inventions have not been so numerous as Edison's the world nevertheless owes Tesla a tremendous debt. The modern transmission of power electrically is due entirely to Tesla. Perhaps his greatest invention is the alternating current induction motor, whose wonderful flexibility and vast usefulness have made electrical power what it is to-day. His power work in high frequency currents showed the true genius of the man. This art is as yet but in its infancy, and no one can foretell where it will lead us but it certainly has already opened the way towards the transmission of power without wires. It is not popularly known, but the fact remains that Tesla invented a system of transmitting wireless impulses through the ether in 1893, three years before Marconi began his historical wireless experiments. His wonderful researches on vacuum tubes under the influence of high frequency Tesla currents have practically demonstrated that the day is not far off when the 95 per cent. of electrical energy now wasted in heat in all incandescent

lamps will be turned into *cold* light, that is light without heat. In the long list of brilliant inventions of Tesla, we particularly wish to mention the following: His sun motor for the utilization of solar energy, his new fluid propulsion turbin, his rotary transformer. Mr. Tesla's patents now number above 100.

That Nikola Tesla is the first discoverer of wireless telegraphy and not Marconi, is also shown clearly by a French scientist, M. E. Girardeau, in his critical study, entitled "*La Télégraphie Sons Fil*" (published in the Bulletin of *Memoires et Compte Rendu des Travaux de la Société des Ingénieurs Civils de France*, March, 1913).[12] Tesla did not write very much,[13] but many wrote about him and his works.[14] No doubt, his importance in science will be more and more appreciated by the whole scientific world.

It is also interesting to note here that a Serbian, Vladika,[15] and Prince of Montenegro (a Serbian state), PETAR PETROVICH-NJEGOSH (1813-1851), a writer and poet whose strong and profound genius renders him worthy of comparison with Byron De Vigny, Pushkin and Goethe, pointed out very clearly (in his *Gorski Vienac;* translated into French: *Le Lauriers de la Montagne*, Paris, 1917, XV+162) the idea of Darwinism before Charles Darwin.

JOHN ZIZKA (a Czech, 1370-1424; leader of the Hussites, 1419-1424),[16] is the founder of modern strategy (he composed war-songs and a system of tactics for his troops). When he died, his successor in command, the not less formidable *Procop*, actually invaded Austria, Saxony and Bavaria, till Germany suffered more from Husites than they had from Huns. Armies of 80,000 men fled before the Husites without daring to await their approach. Though Jan Zizka became blind he was none the less terrible on that account. The features of the country and the position of the enemy were explained to him, he then gave the necessary orders, and victory followed. (The Council of Basel, 1431, put an end to this savage strife by granting the

Husites some of the religious privileges that they demanded; among others the privilege of receiving the sacrament in both kinds; thence the name of *Utraquist*—Latin name *utraque*, "both," and frequently also *Chalicists*, because of their demand to use the consecrated cup—is used to distinguish them. It was racial hatred, as much as zeal for Christian orthodoxy that drove the German crusaders to fall upon Bohemia. A manifesto issued by the inhabitants of Prague said: "What cause have they for war, unless it be the eternal hatred which they nourish against our people." The Husite wars no doubt left the Czech country devastated and depopulated, but deeply conscious of its nationality. Czechs are eternal enemies of German barbaric policy.)

The whole world knows Frederick Chopin (a Pole, 1810-1849),[17], the distinguished pianist and composer. In 1829 his début as a pianist was nothing more but a great beginning of Slavic challenge to German music. His compositions entitle him at least to rank with Richard Wagner and Beethoven. He is the most gifted of all composers for the pianoforte, and his untimely taking off at the age of thirty-nine was an occasion of mourning to the entire civilized world. Schumann calls Chopin "the boldest and proudest poetic spirit of the age." He was most national in the stately measures of the aristocratic *polonaise;* he took the peculiar rhythm of his native land—the dance songs of Cracow and Mazur. Heine claims that Poland gave Chopin his chivalrous temper and historic passion (*Schmerz*); France—his airy charm and grace; Germany—his romantic melancholy; Mother Nature—his elegant, slender, rather slim figure, the nobles heart, and genius.

Cultural retardation of the Slav is not due to any lack of native capacities but to want of educational facilities and to constant oppression, living in territories which have been always the arena of great political rivalries and fierce racial conflicts. The Poles are still suffering from the

Germans, the Slovaks from the Magyars, the South Slavs from the Austrians. During the first centuries of our era, while the Germanic peoples were spreading throughout Western Europe, the Slav occupied all Eastern Europe as far as the Balkan peninsula, forming the bulwark of Christendom against the invasion of Huns, Avars, and Turks, repelling again and again the infidel to save Europe from destruction. G. K. Chesterton says:

> The Slavs have done everything that has been done for long past: they drove the Asiatic from his stolen lands, they burst up the peace of the oppressors. When the Slavs have done so much as that, it is clearly necessary to prove that they are not Slavs but Teutons. Surely it is a small thing to ask any man of science to prove that.

It is interesting to note that the student of the early Serbian periods found that the arts and learning in Serbia prior to the Turkish invasion (in the fourteenth century) in no way ranked below those of Western Europe and Constantinople. As with learning, so was it true of the arts of architecture, sculpture, and painting, that they come into Serbia with Christianity through the doors of Byzance. The history of Slavic culture shows the deeds, which give the proof of a great ability of the Slav especially for the artistic creation, as it is indicated by the Serbian national songs, Russian and Polish romances, Czech and Russian music.[18] In the early Middle Ages Dubrovnik or Ragusa in Serbo-Croatian Dalmatia became the centre of a real Slavic civilization, and her schools and universities were celebrated, while she was the home of men and women of poetry and science at a time when central Europe was still in the darkness of barbarism.[19] Yes, the latent mental wealth and great resources of the Slavs are coming to the surface, appearing pure and unaffected and entirely free from German angularity. The Slavic mind shows a rare synthetic capacity,

which enables the Slav to read the aspirations of the whole of human kind. The Slav does not show the imperviousness, the intolerance, of the average European. He adapts himself with ease to the play of contemporary thought and has no difficulty in assimilating any new idea. The Slav sees where it will help his fellow-men to obtain proper conditions in which to live, think, love, and labor for the benefit of all, and where it fails to be of value. The banner which the Slav raises has the words *Unity* and *Independence* on the one side, and *Liberty*, *Equality* and *Humanity* on the other. An English professor, Mackail says rightly:

"The ideals of mankind as they were defined by the French Revolution are liberty, equality, and fraternity. It has been said and said with great truth, that of the three, liberty has been fought for and won in England, but equality and fraternity are much more fully attained in Russia. They have not got liberty, at least in the political sense of the word, because they have not greatly desired it. Is not the converse true of ourselves, that we have not got equality and fraternity, because we have not greatly desired them?

"But the lack of discipline which is noted by observers of Russian life really comes of a sort of excess of individual liberty in matters apart from politics. The general Russian attitude with regard to government is very much like that of Dr. Johnson in our own country. "I would not give half-a-guinea to live under one form of government rather than another." These are bold paradoxes; but like all Johnson's sweeping sayings, they have a basis of strong common sense. And in these sayings there is at least so much truth as this, that the failure of the Russian political reformers was because they were quite out of touch with the Russian people, both the agricultural peasant and the industrial working man. Love is the most potent spring of action, and the reformers did not arouse the love of the people by their own love for the people." The Slavs divine the

process by which ideas, even the most divergent, the most hostile to one another, may meet and blend. Speaking of the Russian character as it shines through the enforced service of the Russian soldier, Baron E. von der Brüggen (*Russia of To-day*, London, 1904, vii + 306), the eminent German historian, makes it all too plain that even in the brutal business of conquest the Russian does not forget, in his contact with strange nations, that kindly brotherhood which marks him in his association with his kindred:

> Wherever the Russian finds a native population in a low state of civilization, he knows how to settle down with it without driving it out or crushing it; he is hailed by the natives as the bringer of order, as a civilizing power, and does not awaken the embittered feeling of dependence so long as the Government does not conjure up national or religious strife.

Now compare the above statement of Professor von der Brüggen with the following words of A. Zimmern (in order to be convinced that the so-called "flower of chivalry" in the time of the Crusades, viz., the Teutonic "Knights of the Cross," were in reality but a band of robbers and plunderers, masquerading under the sacred symbol of "The Cross," conquering Prussia, Pomerania, etc., in 1309, and successfully Germanizing the Slavic inhabitants by the power of the sword):

> While Southern and Western Germany was passing, with the rest of Western Europe, through the transition between mediæval and modern Europe, what is now Northeastern Germany was still in a wholly primitive stage of development and the "Knights of the Teutonic Order," with crushing fervor, were spreading Christianity and German "culture" by force of arms, converting or repelling the Slavic population and settling German colonists in the territory thus reclaimed for civilization. The great British admirer of Prussia, Thomas Carlyle, in the first volume of his *Frederick the Great*, gives a vivid account of their activities in their forts or "burgs" of wood and stone, and helps us to realize

what memories lie behind the struggle between German and Slav to-day, and why the word "Petersburg" has become so odious to the Russians as the name of their capital. "The Teutsch Ritters build a Burg for headquarters, spread themselves this way and that, and begin their great task. The Prussians were a fierce fighting people, fanatically anti-Christian: the Teutsch Ritters had a perilous never-resting time of it. . . . They built and burnt innumerable stockades for and against: built wooden Forts which are now Stone towns. They fought much and prevalently, galloped desperately to and fro, ever on the alert. How many Burgs of wood and stone they built in different parts, what revolts, surprises, furious fights in woody, boggy places they had, no man counted; their life, read in Dryasdust's newest chaotic Books . . . is like a dim nightmare of intelligible marching and fighting: one feels as if the mere amount of galloping they had would have carried the Order several times round the Globe. . . . But always some preaching, by zealous monks, accompanies the chivalrous fighting. And colonists come in from Germany, trickling in, or at times streaming. Victorious Ritterdom offers terms to the beaten Heathen, terms not of a tolerant nature, but which will be punctually kept by Ritterdom." Here we see the strange stern, mediæval, crusading atmosphere which lies behind the unpleasant combination, so familiar to us to-day in France and Belgium, of Uhlans, and religion, of culture, and violence, of "Germanization" and devastation. (See his recent article in the book *War and Democracy*, London, 1916.)

It is a fact that whenever the Slav and the German came in contact there has been friction, and the softer nature of the Slav has as a rule been the sufferer. That the Slavs were by no means savages, is admitted by ancient writers, for when the incursions of the Slavic tribes into the Roman Empire began in the fifth century, they understood the use of weapons and even of fortifications, and were passionately fond of music, besides being adepts in the art of agriculture and in certain primitive industries. The Slavs possessed a developed religious system based upon the worship of natural forces and the cult of ancestors; they formed no state, living in a friendly alliance of tribes, governed by elders; they possessed no slaves nor bondmen. Many Slavists in the

nineteenth century found traces of European civilization could be identified as early Slavic influences, showing how much Europe owes to the gifted Slav. A very interesting theory is the presumed Slavic origin of at least two Roman emperors, Diocletian, who was born at Spljet (Spalato) in Dalmatia, and is said to have taken his Latin name from *Ducla*, the Slavic name of that place, and Justinian, whose Latin name is considered as a literal translation of his own patronymic, the Slavic *Pravda*, meaning *justice* or *truth*.

Slavic conversion to Christianity was a matter of some time, as they distrusted especially the German sources from which enlightenment might have come, which is another additional proof that the Slav is not without a cultural capacity to discriminate between the real and masked civilization. The Slav does not wish to be a "Ham." This biblical name has become to the Slavs synonymous with servility and moral baseness. Dimitry Merezhkovsky employs this scornful term to designate those people who are strangers to the higher tendencies of the mind and are entirely taken up with material interests. His *Ham Triumphant* is the Antichrist, whose reign, as predicted by the Apocalypsis, will begin with the final victory of the bourgeoisie. In one chapter of this book, Merezhkovsky proves that the writers of western Europe err in crowning this Antichrist with an aureole of proud revolutionary majesty, for, since he is the enemy of all that is divine in man, he can only be a character of shabby mediocrity and human banality, a veritable *Ham*.

One of the characteristic traits of Slavic mentality is Love for the Truth. Turgenyev, Dostoyevsky and many other Slavic authors might each have uttered these words of Tolstoy:

> The hero of my novel, the one whom I love with all the force of my soul, whom I endeavour to reproduce in all his beauty, and who always was, and is, and will be beautiful—is Truth.

The Slavic love for the Truth is deeply rooted. The Slav admits gladly that *Vincit omnia veritas* (Truth conquers all things). The Slavs cannot understand the words of the great French fabulist: "Man is ice to truth, but fire to lies." They gladly approve Turgenyev's statement, "Only fools are angry at the truth." No doubt, we wish the old things because we cannot understand the new, and we are always seeking after that gorgeousness which belongs to things already on the decline, without recognizing in the humble simplicity of new ideas the germ which shall develop in the future. I. S. Aksakov, in his poem *Svobódnoe Slovo* (The Word that goes Free), sings:

Thou Marvel of heavenly birth,
  The lamp and the flame of the mind
Thou ray from the sun to the earth,
  The standard and song of mankind,—
Thou art young with perpetual youths,
  At thy voice all the shadows must flee;
Thou leadest to light and to truth,
  The Word that goes Free."

If the Slav does not love the truth he is lost in this world, for, as Byelinsky says:

The greater the soul of a man, the more is it capable of undergoing the influence of good,—the deeper does it fall in the abyss of crime, the most does it harden in evil.

Byelinsky used to say:

Only he who does not care for truth has never changed opinion.

All Slavic artists are trying to make art the handmaid of humanity, to "go to the people, seek truth, and the true purpose of life." Musorgsky says rightly: "*To feed upon humanity is the whole problem of art.*"

How can a Slav obtain greatness, if not by his love of the truth, his childish sincerity and his lofty thoughts on hu-

manity, which is known as *Slavic Idealism*. Lowell expressed this postulate in the following lines:

> He who would win the name of truly great
> Must understand his own age and the next,
> And make the present ready to fulfill
> Its prophecy, and with the future merge
> Gently and peacefully, as wave with wave. . . .

CHAPTER VI

GREAT RUSSIAN MEN AND WOMEN

EVEN under the most unfavorable conditions the Slavs have their great sons and daughters in science,[1] literature[2] and art who have achieved a world-wide recognition and distinction. Even an extremely superficial review of the numerous achievements in civilization and letters of the Slavs would require a far, far greater space than this small study affords. Only a few names can be mentioned from each of the Slavic group.

Russians are represented in:

Mathematics and Physics

N. I. Lobachevsky (1793-1856),
Sophia Vasilyevna Kovalevsky ("Sonya," 1850-1891),[3]
Orestes D. Chwolson (b. 1852),
Simonov,
N. V. Akimov,
Lomonsov,
I. I. Borgman,
Turchinov,
Sokolov,
Perevoshchikov,
Mitchalchich,
A. A. Mirkov,
Glasenap,
Struve,
Ostrogradski,
Veselovsky,
Kutorga,
Kokcharev,
N. Morosov,
Minkovsky,
Lebedev,
Egorov,
Kovalsky,
Umov,
Belopolsky,
Colley,
Sonin,

Lyapunov,
Nekrasov,
Markov,
Stoletov,
Ceraskis,
Imsheretsky, etc.

Chemistry and Mineralogy

Dmitri Mendelyev,[4] (1834-1907; his name will be, no doubt, forever enrolled with those of Boyle, Dalton, and Lavoisier as one of the founders of modern chemistry).

Menchutkin,
N. T. Koksharov (1818-1893),
Borodin.

Biology, Anthropology, and Medicine[5]

Ivan Petrovich Pavloo (Pawlow),
E. Mechnikov,
N. Zograf,
Spaski,
Alexander I. Petrunkevich,
Prince Wiasemsky,
E. Chepurkovsky,
Churilov,
Salensky,
I. R. Tarkhanov (d. 1908),
P. A. Chikhachev (1808-1890),
Korotnev,
D. N. Anutchin,
N. P. Bartenev,
A. P. Bobrinski,
N. P. Danilov,
A. D. Elkind,
A. B. Elisyev,
E. V. Emme,
N. W. Gilchenko,
G. Golovatski,
K. N. Ikov,
A. I. Kalsiev,
N. V. Khanyukov,
A. N. & N. N. Kharuzin,
N. P. Konstantinov-Shchipunin,
A. N. Krasnov,
N. Maliev,
V. I. Manotskov,
N. V. Nazanov,
D. P. Nikolski,
M. A. Popov,
M. P. Protov,
Filewicz,
Protzenko,
A. Ritich,
I. I. Shendrikowsky,
J. Smirnov,
Snigirev,
V. V. Vorobev,
Vyschogrod,
Count A. S. Uvarov,

A. Tarentzki,
P. Chibinski,
S. Tvaryanovich,
G. Velychkov,
I. L. Yavorsky,
Alexander Kovalevsky (1840-1901),
K. S. Merzhekovsky,
Vladimir M. Bekhterev (b. 1857),[6]
Pigorov,
S. Zaborovsky,
N. Y. Yanchuk,
N. Talko-Hryncevich,
Y. Y. Petry,
P. A. Gorsky,
P. H. Lesgav,
P. D. Florinsky,
E. A. Pokrovsky,
P. C. Nazarov,
B. Lvov,
N. Kastschenko,
Marie Pavlov,
D. Bakradze,
N. Khoudadov,
N. Syevertsov,
Sechenev,
V. M. Shimkevich,
Maximovich,
Belayev,
Rusov,
Famintsyn,
Navashin,
Maximov,
Dogiel,
Kulchitsky,
Danilevsky,
Vinogradsky,
Lepeshkin,
A. G. Rozhdestvensky,
A. P. Bogdanov,
Polyakov,
V. N. Maynov,
Ivanishev,
K. A. Tymiryasev,
Alex. A. Ivanovsky,
Posnikov,
Sokolsky,
Efiminko,
A. Yastchenko,
A. A. Inostranzev,
J. Babov,
A. A. Snietkov,
Vladimir I. Palladin,
Nicholas Kozelov (bacteriologist of the Louisiana Sugar Station).

Philosophy and History

Novikov (1742-1818; the first Russian philosopher, a true apostle of renovation),
Vasilavsky,
Vasilev,
Platonov,
Bilbasov,
Kulakovsky,
Upensky,
Regel,

Shestakov,
Dashkevich,
Chomiakov,
Lavrov,
N. K. Mikhailovsky,
Helen Blavatsky (1831-1891; theosophist),
N. Lyubovich,
M. Evarnitsky,
Savin (a pupil of P. Vinogradov; he wrote the most important and thorough study of the economic consequences of the dissolution of the English monasteries in the sixteenth century),
Sergius M. Solovyev (1820-79),
Bolchovitichov (1767-1837),
Kalashov,
Vasili Berg (d. 1834),
Vladimir S. Solovyev (1855-1900),
Samailov,
Slozov,
Neverov,
Ostrogorsky,
Astafyev (1846-1893),
N. P. Lossky,
Th. A. Golubinsky (1779-1854),
Count Leo Tolstoy,
Lieut.-gen. A. I. Michailovski,
Danilevsky (1770-1848),
N. Ustrialov,
P. N. Milyukov,
Byelaev,
Sergievich,
L. I. Petranicky,
Yemnic,
C. D. Kavelin (1818-1855),
Basil Tatichev (1688-1750),
Boltin (1735-1792),
Prince Serge Volkonsky,
M. Troizkij (1797-1858),
J. J. Davidov (1794-1863),
Arsenyev,
Bogust,
N. I. Kareyev,
N. I. Kostomarov (1817-1885),
M. T. Kachenovsky,
Afanasiev,
N. Muraviev (1757-1807),
V. O. Kluchevsky,
L. Lopatin (b. 1855),[7]
N. Sabelljin,
Nickolas Karamsin ("Russian Livi," 1765-1827; in 1816 he published his "History of Russia"),
N. N. Strachov (1828-1896),
Grigory Kotochikhin (1630-67),
Alexander Aksakov,
V. V. Lesevich (1837-1905),
Shtcherbatov (1733-1790),

V. Rosanov,
B. Tchitcherin,
Kudriavtzov,
Dubrovin,
Bestuzhev-Rumin (1829-1897),
Zabyeline,
Nickolas Polevoy,
Matviyev,
Shapov,
Sniegriev,
Stovtzov,
Sreznevsky,
O. Novitzky (1806-1884),
P. Y. Chadayev (1793-1856),
Zolovyev,
Stroyev,
F. I. Buslayev (1815-1870),
Valuyev,
Prince Khilkov (d. 1718),
Golubinsky,
Kodrov,
M. P. Pogodin (1800-1875),
Velanski,
Sidonsky,
M. M. Filipov (d. 1914),
A. Koslov (1818-1901),
J. A. Novikov (b. 1849),
Mitrofan Dovnar-Zapolsky,
I. Orchansky,
Alex. Konstantinovich,
Paul Vinogradov,
Ivan V. Rusov,
Vladimir Ikonnikov,
Ilija Alex. Shljapin,
Ivan Lappo,
Alexander S. Lappo-Danilevsky,
V. Shchepkin,
Alex. I. Petrunkevich,
Katkov.

Economics, Sociology and Agriculture [8]

A. A. Isayev,
Chuprov,
Ivanov-Razumnik,
K. S. Aksakov,
M. Tugan-Baranovsky,
Luchitzky,
S. Stepniak (= Kravchinsky, 1852-1897),
M. A. Bakunin (1814-1876),
Alexander Herzen (= Yakovlyev),
E. de Roberty (d. 1914),
Golvin,
Manuilov,
S. N. Bulgakov,
Y. A. Novikov,
Mlianov,
Patresov,
M. M. Kovalevsky (d. 1916),
N. I. Kareyev (*b.* 1850),
Peter L. Lavrov (1823-1900),
P. B. Struve,
G. V. Plekhanov (b. 1857),

Sergey N. Youzhakov (1849-1910),
B. Lvov,
Maslov,
S. A. Muromtzev,
Lenin,
V. I. Lamansky,
D. I. Pisarev,
N. O. Rozhkov,
Kostomarov (1818-1885),
Zabyelin (b. 1820),
Byelayev (1810-1873),
Ogaryov (1813-1877),
Nicholas Turgenyev (1789-1871),
Yuriy Samarin (1819-1879),
Koshelev (1806-1883),
K. K. Arseniev (b. 1837),
Saltykov ("Shchedrin," 1826-89),
A. Suvorin,
A. N. Radichev (1749-1802),
Y. M. Valuev,
Y. M. Steklov,
Y. M. Chernov,
N. K. Mikhailovsky (1842-1904),
S. I. Witte,
Prince P. Kropotkin.

Theology and Oratory

Macarius (Metropolitan of Moscow; about the middle of the sixteenth century he collected—in 12 huge volumes—the *Legends* or *Spiritual Tales of the Saints*, under the title of *Tchetya Minaya*—literally *Monthly Reading;* it was finished in 1552 containing 13,000 Lives of Saints; see: *Lives of Eminent Russian Prelates*, London, Masters, 1854, XVI+147),
Bolkhovitinov (1767-1837),
Levanda (1736-1814),
Nikon (d. 1681, sixth Patriarch of Moscow),
Demetrius: metropolitan of Rostov (1651-1709),
Theophan Procopovich: metropolitan of Novgorod (1681-1736; he lived among a library of 30,000 volumes),
Gabriel Bushinsky,
N. N. Golubinsky,
S. V. Troitzky,
John Sokolov,
Theodore J. Titov,
Vlad. P. Ribinsky,
Stourdza,
Stephen Yavorsky: metropolitan of Riazan (1658-1722),
Muralt,

Podobyedov,
St. Demetrius: metropolitan of Rostoff (1651-1709),
Michael Desnitzky (Metropolitan of Novgorod and St. Petersburg),
Platon: metropolitan of Moscow.
Vladimir S. Solovyev,
Protasov.

Diplomacy and Law

Speranski (in 1830 he codified the Russian law),
L. E. Vladimirov,
Redkin,
M. Kamensky,
A. B. Lobanov-Rostovsky (1825-1896),
N. M. Korunov,
M. Kliouchevsky,
Malinovsky,
C. Kavelin,
Kalachev,
Leshkov,
Chicherin,
Zagoskin,
Nevolin,
Vinaber,
Prince Trubetskoy,
Krylov,
Moroshkin,
M. L. Ostrogorski (he wrote "*Democracy and the party system in the United States,*" 1910—an abridged edition of a two-volume work generally considered to be the best on the history, organization and activities of parties in the United States).

Philology

Alexander N. Pypin,
Vladimir Spasovich,
Buslayev,
A. Ch. Vostokov (1781-1864),
Biliarsky,
Sreznevsky,
Sokolov,
J. Mikkola,
Merslyakov,
Podsivalov,
Nikolsky,
Vladimir Dahl,
A. Hilferding,
Musin-Pushkin,
Kalaidovich,
Bodiansky,
Potebnya,
St. Mikutzki,
Chubinov,
Minayev,
Tzvetayev,
Grote,
Budilovich,
Born,
Stroyev,

A. Sobolevsky,
Tzitzania (he compiled a Slavic grammar; Wilna, 1596)
E. P. Pietukhov,
Nestor Memnovich Petrovsky,
T. S. Peninsky,
Alexander Lvovich Pogodin,
P. Swastianov,
Nosovich.

Commerce and Finance

Tchulkov,
Vishnegradzky,
A. A. Bublikov.

Bibliography and Biography

Liaskovsky,
Köppen,
Buturlin,
Golikov.

Criticism

V. Bielinsky (1870-1848); the creator of Russian literary criticism),
Dobrolyubov (1836-1861),
Dimitri S. Merezhkovsky (b. 1865),
A. N. Pypin,
D. Pisarev (1841-1868),
M. Pogodin,
Eugene de Roberty (b. 1843),
Arseniev (b. 1837),
Nadezhdin (1804-1856),
Venevitinov,
Polevoy (1796-1846),
Druzhinin (1824-1864),
A. Grigoriev (1822-1864),
Mikhaylovsky (1842-1904),
Valerian Maykov (1823-1847),
Skabichevsky,
N. G. Chernishevsky,
Nickolas C. Mikhailovsky,
Golovin,
N. S. Tikhouravov (1832-1893),
Mersliakov.

Statistics and Geography

S. Patkanov,
V. P. Semenov,
V. A. Obruchev,
M. Lubawsky,
Mirkovich,
A. Ritov,
B. A. Vilkitsky (b. 1870),
P. Kropotkin,
Arsenyev,
Ziablovsky,
Plestcheyev,
Eghiazarov,
Peter P. Semenov (1827-1906),
Valuev,
N. Y. Danilevsky (1822-1885),
Ivan Kyrilov,

A. Oseretzkovsky.

Geology

Chernyshev,
Nikitin,
Lagusen,
Federov,
Pavlov,
Prince Galitzin.

Journalism

Bulgarin,
Pogodin,
Byelinsky,
Polevoy,
Herzen,
Katkov,
Korolenko,
A. S. Suvorin,
Struve,
I. I. Panaev.

Psychology and Pedagogy

Krogius,
Lapshin,
Baltalon,
Ignatiev,
Bogdanov,
Teliatnik,
D. I. Tikhomirov,
E. A. Pokrovsky,
Serge T. Aksakov (1791-1859),
I. A. Sikorsky,
J. Novicov (b. 1849),
K. D. Ushinsky,
Alexander Nechayev,
Stefanovsky,
P. Ph. Lesgav,
A. J. Neklyudova,
N. Bachtin,
E. S. Dedyukhine,
Mrochek,
Ph. V. Philipovich,
L. G. Orchansky,
Rosolimo,
A. P. Theoktisov,
Z. A. Mashev,
Alexander Zachinayev,
Chelpanov,
S. G. Popich,
M. A. Alexandrov,
N. E. Rumyantzev,
V. V. Rachmanonov,
Mlle. Machulsky,
N. O. Losky,
Nikitich Muraviev (1751-1807),
Vladimir M. Bechterev,
I. V. Evergetov,
M. V. Novorusky,
A. F. Lazursky,
K. Yelnitzky,
P. N. Solonina,
D. J. Krasnogorsky,
Semenov.

Literature[9]

Leonid Andreyev (b. 1871),
D. V. Averkiyev (b. 1836),

A. Sumarkov (1718-1777), "Russian Racine"),
Kheraskov (1733-1801),
Petrov (1756-1799),
M. P. Artzybashev (b. 1878),
Anton Chekhov (1860-1900),
Prince Michailovich,
Chvostov,
Ivan I. Kozlov (1779-1840; he knew all Scott's ballads and all Byron by heart),
A. V. Koltzov (1808-1842; "the Russian Burns"),
I. A. Krylov (1764-1844),
G. R. Derzhavin (1743-1816),
Feodor Dostoyevsky (1821-1881),
Prince Alexander,
Ippolit F. Bogdanovich (1744-1803),
Bobrov,
Cherakov,
Nickolas Gogol (1809-1891; "Russian Dickens"; the French critic; P. Mérimée calls him "one of the best English humorists"),
Taras Shevchenko (1814),
Mme. Merezhkovsky,
Sophia S. Svechine,
Maxim Gorki (= A. M. Pyeshkov b. 1868; "the Russian Kipling"; "Gorki" means in Russian, "the Bitter"),
Miss Zhadovskaya,
Alexander Herzen (1812-1870),
Prince Shakovsky (d. 1848),
Vladimir G. Korolenko (b. 1853),
Yakov P. Polonsky (b. 1820),
A. Fet or Afanasia A. Sheastin (1820-1893),
Ignati N. Potapenko,
M. Y. Lermontov (1814-1841; "Russian Byron," but with a lyrical gift akin to that of Shelley),
Anna Petrovna Bunina,
Ivan Bunin,
Countess Rostopchin,
N. Mikailovsky (1842-1904),
Gnedich (an excellent translator of the Iliad, King Lear, etc.),
Dimitriyev (1760-1837),
Denis von Vizin (1745-1792),
Prince Dolgoruki (1754-1823),
Ozerov (1770-1816),
M. Lomonsov (1711-1765),
Constantine Balmont,

V. Mrochek and Filip V. Filipović
Two modern Russian educators (Filipović is a Serbian by birth).

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PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R L

Apolon N. Maykov (1821-1898),
N. Nekrasov (1821-1888; "Russian Longfellow"),
Shishkov (1754-1841),
Pisemski (1820-1881),
Alex. Block,
Alexander Pushkin (1799-1837),
Count Leo Tolstoy (1828-1910),
Count Ilya Tolstoy,
Count Alexis K. Tolstoy (1817-1875),
Prince Viazemski (b. 1792),
Alex. D. Ilichevsky,
Speranski (d. 1839),
Grech,
Ivan Turgenyev (1819-1883),
Dimitry Gregorovich,
I. A. Goncharov (1814-1891),
A. S. Griboyedov (1795-1829),
Alexei Remizov,
Feodor I. Tyutchev (1803-1873),
Alexei St. Homiakov (1804-1860),
V. A. Zhukovsky (1783-1852),
Melshin (pseud. of P. Yakubovich),
Nadson (1862-1887),
Th. Bulgarin (1789-1859),
Alexei N. Apukhtin (b. 1841),
S. N. Glinka (1774-1847),
Fedor N. Glinka (1788-1840),
Potekhin (1829-1900),
N. S. Liaskov,
A. N. Ostrovsky (1823-1886; his plays are translated recently into English by Prof. G. R. Noyes, of California University, Scribner, 1917),
Gorodetzky,
A. V. Grigorovich (a Russian critic says, "He was the literary Columbus of the peasant," and S. Kabrchevsky adds, "Turgenyev was his Americo Vespucci"),
Kantemir,
Klimovskij,
Danilov,
Prince Vladimir Monomach (1053-1125),
Chronicler Nestor (d. c.c. 1114)
Skitalen,
Shalyapin,
Teleshev,
Chirkov,
I. T. Kokorev (1826-1853),
Ivan Kotlarevski (1769-

1839; the father of modern Ukrainian literature),
Pantalemon Kulish,
Nicholas Kostomarov,
Clemense Smoletich,
Cyril Turovsky (12th century)
V. Poletka,
A. Metlinski,
E. Hrebinka,
Dragomanov,
P. Hulak-Artemovski,
Gregory Koitka-Osnovyanenko,
Shaskevich,
M. Y. Saltykov,
S. T. Semyonov,
V. N. Garshin,
Aksakov,
Javorsky (1658-1722),
Kniazhnin (1742-1791),
Baratynsky (d. 1844),
Count V. A. Sollogub (1814-1882),
Sologub (= Feodor K. Teternikov, b. 1863),
Vasili Ushakov,
Michael Y. Shtchedrin (1829-1886),
N. V. Stankevich (1813-1840),
Vlad. Tchertko (b. 1854),
Y. Tchirikov (b. 1864),
Th. N. Tchernyshev (1856-1914),
Venavitnov (1805-1822),
A. M. Zhemtchuzhnikov (b. 1822),
A. N. Plestcheev (1825-1893),
I. S. Nikitin (1824-1861),
P. I. Melnikov (1819-1883),
V. S. Kurotchkin (1831-1875),
Mme. Nadezhda Dmitrievna Khvoshtchinsky-Zaiontchkovsky ("V. Krestovsky," 1825-1889; her sister wrote novels under the *nom-de-plume* of Zinarez and Veseniev),
N. Scherbina (1821-1869),
D. Minayev (1835-1889),
L. Mey (1822-1862),
Voedensky (1813-1855),
A. I. Palm (1823-1885),
Princess Ekatarina Romanov Dashkov (born Vorontzov, 1743-1819; known by her book *Mon Histoire;* in 1775-1783 she spent a few years at Edinburgh for the education of her son),
I. I. Hemnitzer (1745-1784),
V. V. Kapnist (1757-1824),
Prince Sherbatov (1732-1790),

Egor P. Kovalevsky (1811-1868),
Mme. Marie A. Markovich ("Marko Vovtchek"),
G. P. Danilevsky (1829-1890),
Pomyalovsky (1835-1863),
F. M. Ryeshetnikov (1841-1871),
Levitov (1835 or 1842-1877),
Zlatovratsky (b. 1843),
Salov (1843-1902),
Petropavlovsky (1859-1892; "Karonin"),
S. Elpatievsky (b. 1854),
Nefedov (1847-1902),
Maryezhnyi (1780-1825),
Lazhechnikov (1792-1868),
A. A. Delvig (1798-1831),
N. M. Yazykov (1803-1846),
Prince Alexander Odoyevsky 1803-1839),
Polezhaev (1806-1838),
Bestushev,
Zagoskin (1789-1852),
Podolinsky,
Senkovsky,
C. Masalski,
Theodor Korff,
Benediktov,
P. N. Polevoy,
N. Kukolnik,
V. I. Nemirovich-Danchenko,
Alexander Iv. Kuprin (recently his works are translated into English by Leo Pasvolsky, editor of the "Russian Review" in N. Y. City),
K. M. Stanyukovich (1844-1903),
Nickolas Evreinov,
Lesya Ukrainka,
M. L. Mikhailov (1826-65),
Nicholas Uspenski,
F. Kos,
Ossip Dymov,
Serge M. Kravchinsky ("Serge Stepniak," 1852-1897; his "The New Convert: a Drama in Four Acts," has been translated into English by Th. B. Eyges, Boston, Stratford, 1917, 121; he taught in an American negro school),
V. I. Kryshanovskaya,
G. I. Uspensky (1840-1902),
Alexei Lipetzky,
Batyushkov ("Russian Landor"),
Ryliev,
Trediakovsky,
Ippolit Shpazhinsky,
Ivan Narodni.

Music [10]

Michael I. Glinka (1804-1857; "Berlioz of Russia"),
A. S. Dargomyzhsky (1813-1869; it is to him that we owe the famous sentence: "I want the note to be the direct equivalent of the word"),
Cesare Cui (1835-1918),
Mili Alexeivich Balakirev b. 1836),
Modeste Petrovich Musorgsky (1835-1881),
Alexis S. Borodin (1831-1869),
N. A. Rimsky-Korsakov (1844-1908),
Count Yusupov,
Kalinikov,
Tcherepnin,
Sokolov,
Anton St. Arensky (1861-1906),
Anatole Liadov,
Archangelsky,
Alex. Constantinovich,
Glazunov (b. 1865),
Taneyev,
Tchesnikov,
Rebikov,
Anton Grigorovich Rubinstein (1829-1894),
A. T. Gretchaninov,
Serge V. Rachmaninov,
Peter Ilich Tchaykovsky (1840-1893)
Faminizin,
F. G. Volkov (1729-68),
Fatyev,
Kastalysky,
Alex. N. Serov (1820-1887),
Sakhnovsky,
Bereyovsky (1745-1777),
D. S. Bortniansky (1751-1825),
Lisenko Shafranov,
Alexander Scriabine or *Scribian* (b. 1871; "Russian Chopin"; he dreamed of creating a composite art of sounds, colors, and even odors, but he was able to unite only two of the senses in symphony),
Karganov,
Jurasovsky,
Spendiarov,
Stravinsky,
Medtner,
M. S. Slonov,
S. W. Pantchenko,
A. D. Kastalsky,
A. Zolotariev,
Safonov,
Idzikovsky,
Shashin,
Lishin,

Paskhalov,
Shatrov
Malashkin,
M. Ippolitov-Ivanov,
Mikhailov.

Painting [11]

Vasili Verestchagin (1842-1904),
I. Riepin (b. 1844),
Leo Bakst (b. 1860),
K. Somov (b. 1869),
I. Kramsky,
C. Makovsky (b. 1839),
V. Makovsky (b. 1846),
N. D. Dmitriev-Orenburgsky (1838-1898),
Vasnetzov,
Tsukov,
Gregory Shadov,
Viazemsky,
W. Perov (1833-1882),
A. Bogolyubov (1824-1896),
I. Aivazovsky (1817-1900),
Michael Vrubel,
Brothers Schtchedrin (d. 1804 and d. 1830),
Pritchetnikov (d. 1809),
F. Alekseiev (d. 1824),
Tropinni (d. 1817),
Bryullov,
Warnek (d. 1843),
Lebediev (d. 1837),
Vorobiev (d. 1855),
Markov (d. 1878),
Losenko (d. 1773),
Bestuzhev,
Antropov (d. 1792),
Akimov (d. 1814),
Ugriumov (d. 1832),
Serov,
Levizki (d. 1882),
Ivanov (d. 1823),
Shebuev,
Egorov,
Moschov (d. 1839),
Bogoliubov,
A. Mechtchersky,
Fedstov,
Makovski,
Sokolov,
Kozlov,
Igor Grabar,
Philip Maliavine
S. Chernov,
Th. Tchumakov,
Marie Bashkirtsev,
Petrov.[12]

Sculpture [13]

Kamensky,
Elias Ginsburg,
Prince Pierre Trubetzkoy (living in New York City)
Prince Paul *Trubetskoy*,
Yukov,
Zabel,
M. Antokolski (1843-1902).

Theatre [14]

Motchalov (a noted Shakespearian actor),
Nazimova,
K. Stanislavsky (head of the Moscow Art Theatre),
M. V. Davidov,
Danchenko,
Serge Diaghilev (started his marvelous combination of ballet and decorative art),
Vera Kommissarzhevskaya,
Shaliapin,
M. Sobinov,
Vladimir Stasov (1824-1906),
Olga Petrova.

Singing

Fedor Ivanovich Shaliapin,
George Baklanov,
Lydia Lipkowska,
Boris Zaslavsky,
A. N. David,
Iv. K. Goncharev.

Dancing [15]

Anna Pavlova,
Madame Svirskaya,
Nijinsky,
S. Astafieva, etc.

CHAPTER VII

FAMOUS POLES

Poles[1] are represented in:

Science, Biology, Anthropology

Adalbert of Brudzewo,
Copernicus,
Madame *Marie Curie* (née Sklodowska, b. 1867),
Miss I. Joteyko,
I. Czerwiakowski (1808-1882),
Simonovich,
Loth,
E. Poniatowski,
A. Waga (1709-1390),
W. A. Lubienske (1703-67),
K. Wyrwicz (1717-1893),
K. Kluk,
A. Andrzejowski (1785-1868),
S. Jundzill (1761-1847),
F. P. Jarocki (1790-1860),
L. Zeiszner (1805-1871),
J. Warszewski (1812-1866),
V. Choroszewsky,
Yankowski,
Jan Szczepanik,
Sigismund Gloger,
Z. F. Wroblewski (1845-1888),
N. M. Przhevalski (1839-1888),
Kurnatowski,
J. Kopernicki,
W. Olechnowicz,
A. Zakrzewski,
A. Wrzesniowski,
R. Kuczyuski,
L. Dudrewicz,
A. Bielkiewicz (1798-1840),
Josef Brodowicz,
Josef Dietl,
J. Heweliusz (1611-1687),
M. O. Poczobut (1772-1810),
Jan Brozek (Broscius, 1585-1652),
St. Solski (1623-1693),
Jan A. Kochanski,
J. Korzeniewski,
L. Krzywicki,
A. Raciborski,
K. Strzelski,

W. Dubrowski,
Jan Czekanowski,
John Sniadecki (1756-1830),
Martin of Urzedowo (first Polish botanist in sixteenth century),
P. Wojejkow,
Josef Strus (sixteenth century),
M. Szubert (1787-1860),
Andrew Sniadecki,
H. Arctowski (b. 1871),
Wojciechonek,
Marcin of Olkusz,
Michel Slawecki,
Sir Casimir Stanislaus Gzowski (1793-1898; a Canadian engineer; see: *Free Poland*, III, Oct. 16, 1916, p. 18),
Marga Smoluchowski de Smola (1873-1918),
M. W. Lutoslawski (professor at the university of Gènève, Swiss),
Stanislaw J. Zwierzchowski (Professor at the University of Michigan).

Philosophy and Psychology

John of Glogow,
B. Trentowski (1807-1869),
M. Straszewski,
W. M. Kozlowski,
Kasimir Twardowski (b. 1866),
Josef Supinski (1804-1896),
S. Pawlicki (b. 1839),
Josefa Kodis (b. 1865),
Wincenty Lutoslawski (b. 1841),
J. M. Hoene-Wronski (1778-1853),
K. Liebert,
J. Kremer,
Mlle. Szyc,
Weryho,
Chodecki,
Bogdanowicz,
A. Szyc,
Dawid,
August Cieszkowski (1814-1895),
Wize,
Henry Struve,
Stanislaw Krusinski,
Clara Vostrosky,
St. Kopczynski,
Nicholaus of Breslau,
Flatau,
Radziwilowicz,
Szuman,
Zanitowski,
Sieradzki,
Halbam.

History and Politics

Albertrandi,
A. Grabowski,

Henry Schmitt (b. 1817),
Theodore Narbutt (1784-1864),
Boguchwal,
A. Modrzewski, (b. 1520),
V. Zakrzewski (b. 1844),
Stanislaus Smolka,
W. Hajek,
Matthew Cholewa,
Michael Bobrzynski,
Baudoin de Courtenay,
A. Grabowski,
Stryikowski (b. 1547),
Luke Gornicki,
B. Paprocki,
Paul Piasecki,
Karl Szajnocha (1818-1868),
Granovski,
Naganowski,
Wapowski,
Brothers Bielski,
Joachim (1540-1595),
Martin (1550-1576), whose *Chronicle of Poland* was the first historical work in Polish),
Adam Stanislaw Naruszewicz (1753-1796, the Polish Tacitus; his last words were: "Must I leave it unfinished?" referring to his famous *History of Poland*),
Zaluski (1724-1786),
Kosciuszko,[2]
Pulaski,[3]
Stephan Konarski (1700-1773),
Martin Kromer (1512-1589, in 1557 he wrote the first critical history of Poland),
Fryderyk Michael Czartoryski (1696-1775),
Prince Adam G. Czartoryski (1770-1861),
Brothers Potocki,
J. Lelewel (1786-1860),
L. Gornicki (d. 1591),
John Kasprowicz (the noted Shakespearian scholar),
Starovolski (d. 1656),
Malachowski,
Jan Dlugosz or Longinus (1415-1480),
Mochnachi (1804-35),
Tarnowski,
Cornecki,
K. Niesieck,
Heidenstein,
Helcel,
Szuyski,
Bielowski,
John Elgot,
B. Hesse,
J. Laski (1457-1531),
Zbigniew,
Marcinkowski,
Olesnicki,

Alex. Lednicki,
Zamojski,
Father Pawlicki (his *History of Greek Literature* is considered a great work),
Warczewicki or Sarbiewski (whose name Grotius justly compared with that of Horace),
Sniadecki
Chodzko,
Korsak,
Odyniec (the translator of Scott, Moore and Byron),
John Czarnkow (Archbishop of Gnessen),
Vincent Kadlubek (Bishop of Cracow),
Gallus,
Martinus Polonius,
T. Czacki,
Kraszewski,
Jan Kucharzewski,
Jan Ostrog (his principal politic work, *Monumentum pro Reipublicae Ordinatione*, was published in 1477),
Chlebowski,
Karl Szajnocha (1818-1860),
Ivan Stanislavovich Bloch (known commonly in English and French as *Jean de Bloch*, 1836-1905).

Philology

Meletius Smotrycki (author of the first Slavic grammar, written in seventeenth century; he is also the author of *Lament of the Oriental Church*),
Malecki,
H. Bruckner,
B. E. Groddeck (d. 1826),
Onufry Kopczynski (1735-1817, the author of the first Polish grammar),
S. B. Linde (1771-1840),
J. I. Baudouin de Courtenay (b. 1845),
Bronislaw Gubrynowicz (Professor of Polish Philology, University of Lemberg).

Theology

(Ecclesiastics and controversialists):

Wujew (the translator of the Bible into Polish),
Andrew Modrzewski (b. 1520),
Meletius Smotrycki,
Solticki,
Jan Sekluczan (translated the New Testament into Polish in 1563),
Stanislaus Orzechowski,

Abraham Bzowski (b. 1637),
Mecherzynski (author of History of Polish Eloquence"),
Hosius (author of *Confession of Christian Faith;* he was chosen to preside at the council of Trent, 1545),
Jesuit Skarga,
John Kautius,
Nickolas of Blonia,
Bonner.

Law and Jurisprudence

G. Legnitz,
Helcel,
J. W. Brandkie (1783-1846),
R. Hube (b. 1803),
F. Piekosniski (b. 1844),
O. Balzer (b. 1858),
M. Bobrzynski (b. 1849).

Education

Jacob Wujek (1540-97),
Stanislaus Staszic (1775-1836),
Hugh Kollataj (1750-1812),
Julian Niemcewicz (1758-1841),
Anton Nalezewski (1793-1826),
Konrad Proszynski (Kazimir Promyk),
Tadeusz Czacki (1765-1813),
Jan Lubrainski (d. 1520),
G. Piramovicz (1735-1801).

Literature[4]

Martin Gallus (1110-35; Annals and chronicles),
Count A. Fredro (Polish Molière; 1793-1876),
Adam Astnyk (1838-1897),
Nikolai Rej of Naglowice (1509-1569),
K. Brodzinski (1791-1835),
Julius Slowacki (1809-1849; Polish Shakespeare),
S. Kaczkowski,
Rzewuski,
Ujejski,
S. Gozczynski (1801-1876),
M. Grabowski (1805-1825),
Konarski,
Karwicki,
S. F. Klonowicz (1550-1608),
Jan Kochanowski (1530-1584; in 1578 he wrote the *Despatch of the Greek Ambassadors,* the first regular Polish Drama, and *Lamentations,* the first Polish lyrical poetry; he is also known by his Latin verses: *Lyricorum Libellus,* 1580, and *Elegiarum*

Libri Quatuor, 1584),
I. Krasicki (1739-1802; in 1775 he satires the State and the monks),
W. Kochowski (1633-1699),
Rybinski (d. 1581),
Simon Szymonovicz (1857-1629),
Stanislaw Wyspianski (1869-1907),
L. W. Kondratowicz ("Wladislaw Syrokomla," 1823-1862),
Zachariasiewicz,
J. Korzeniewski (1797-1863),
M. Czajkowski (1808-1886),
Marya Konopnicka (b. 1846),
Clemens Janocki (1516-1543; he received the title of *poeta coronatus* from Pope Paul III, 1534-1550; he was the greatest Latin poet of his time),
Matthew Sarbiewski (or Sarbeius, 1595-1640, the "Polish Horace"; he received the title of *poeta coronatus* from Pope Urban VIII, 1623-1644; his poems were read in the English schools in the eighteenth and nineteenth centuries),
Bielski,
Count Sigismund Krasinski (1812-1859),
J. I. Kraszewski (1812-1887, the Polish Scott),
Martin Matuszewski (1714-1865),
A. Swetochowski,
Joseph Conrad (= Joseph Conrad Korzeniewski),
Adam Mickiewicz (1798-1855),
Jadwiga Luszezswska,
Z. Miklowski ("Jez"),
Pietkiewicz ("Plug"),
Eliza Orzeszka (1842-1911: author of *The Augonauts*, translated into English),
V. Pol (1807-1870),
Trembecki (1723-1812),
Wengierski (1755-87; "Polish Churchill"),
Henryk Sienkiewicz (1846-1916, received the Nobel Prize in Literature),
Klemens Junosza,
I. Macejowski,
Dygansinski,
Balucki,
W. Rabski,
P. Skarga (1536-1612),
Stanislav Przyszewski,
Gabriele N. Zmichowska (1825-78),

T. Lenartowicz (1822-1893),
Madame Orgaszo,
Alexander Glowacki ("Boleslav Prus," 1847-1913),
Maria Ilnicka (translator of Scott's "Lord of the Isles"),
Jadwiga Luszczewska,
Malczewski (1793-1826),
Alojzy Felinski (1771-1820),
J. M. Niemcewicz (1767-1846; having fought by the side of Kosciuszko, and shared his fate as a prisoner, he accompanied Kosciuszko to America, where he became the friend and associate of George Washington, whose life he afterwards described; he is known for his success in imitating Scott and Byron),
B. Zaleski (1802-1886),
V. Gomulicki,
Szujski,
W. Karczewski,
Ostrorog,
Modrzetoki (1503-1573),
Moravski (translator of Byron),
Kozmian,
Linde,
Gorecki,
Zan,
Odyniec,
Elizabeth Druzbacka (1695-1760),
Klementina Hoffmann (born Tanska; b. 1798),
P. Chmielowski (1848-1904),
Rydel,
Kasprowicz,
Szymanski,
Sieroszewski (Sirki),
Zeronski,
Przenycki (Niriam),
Karpinski,
Kniaznin,
Garszynski,
Witwicki,
Andrew Morsztyn,
Waclaw Potocki,
Stanislaw Orzechowski (1575-1865),
Chodzko,
Szarzynski,
Andrew Halka,
Wikenty Kadlubeck (1160-1223),
Grochowski,
Peter Kochanowski,
Constantine Goszczynski (1809-1866),
Waclaw Gasiorowski (b. 1869),
Anczyc,

Opalinski (1609-15),
A. Boguslawski (1759-1829),
Sabowski,
Lucian Sieminski,
Simeon Strunsky (American essayist; b. 1879),
Pasek,
Samuel Tuardowski,
Abraham de Bzowski (d. 1637),
Gawinski,
Zimorowicz,
N. S. Szarzinski (d. 1581),
Waclaw Potocki (1622-1696),
Jezierski,
Jan Kilinski (1771-1856; the memoirs of this shoemaker appeared in 1794),
John of Czarnikow (chronicler in the fourteenth century),
Yuri Godinski ("Joseph Fedkovich," d. 1889),
Rudawski,
S. Starowolski,
Ekaterina Rzewuska Radziwill.

Painting[5]

Jan Matejko (1830-1893),
F. Zmurko,
I. Gierdziejewski (1826-1860),
A. W. Kowalski (b. 1
Anna Bilinska (1858-1
J. Wezyk,
Wit A. Stwosz,
F. Lekszycki,
J. Wolfowicz,
J. K. Liszka,
M. B. Polak,
J. Ch. Proszowski,
A. Trzycki,
Teodor and Christophe
bienickis,
Cisowski,
Dolinski,
Smugowicz,
Zebrowski,
Radwanski,
Konicz,
Fran. Smuglewicz,
Przelawski,
Wojniakowski,
Tokarski,
Leserowicz,
Langi,
Orlowski,
Peszka,
Stachowicz,
Jan of Nissa,
J. Wielgi,
Rodokowski,
Kaniewski,
Simler,
Horowitz,
Szermentowski,
Zalewski,

IGNACE JAN PADEREWSKI

Pole; one of the greatest pianists of the world; President of the great Polish Republic.

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Gryglewski,
Josef M. Krzecz,
A. Brodowski (1784-1832),
J. v. Brandt (b. 1841),
Piotr Stachiewicz,
Jan V. Chelminski (b. 1851),
Joseph Chelminski (b. 1850),
S. Czechowicz,
J. Falat (b. 1853),
W. Geirson (1835-1901),
A. Gierymski (1852-1901),
A. Grabowski (1833-1886),
Artur Grottger (1837-1866),
Henry Siemiradzki (1843-1902),
S. Wyspianski (1869-1907),
Jan Styka (with his sons Jan and Thaddeus),
Rozen,
W. Kosak,
Batowski,
Eismont,
J. Malczewski,
Popiel,
Pochwalinski,
Aksamitowski,
Tetmajer,
Wiowiorski,
Stanislawski,
Wodzinowski,
Podkowinski,
Felsztynski,
Kostrzowski (caricaturist),
Zygmunt Ivanowski (well-known in America),
Wladyslaw T. Benda (well-known in New York and America).

Sculpture

Wit A. Schwosz (1438-1533; the Polish Michael Angelo),
H. Dmochowski (1810-1863),
V. L. Brodzki (1825-1904),
Theophilus Lenartowicz (b. 1822),
C. Godebski (1835-1909).

Music

F. F. Chopin (1810-1849),
Ignace Jan Paderewski (b. 1859, a pupil of Leschetiszky),
St. Moniuszko (1820-1872),
Josef Hoffman,
Henryk Wieniawski (1835-1880),
Kamienski (1734-1821),
Kurpinski (1785-1857),
Sig. Stojowski (b. 1870),
Zarcycki,
Zelenski,
Tadeusz Jarecki,
Moritz Moszkowski (b. 1854),
Dobrzynski (1807-1867).[6]

Theatre

Helena Modjeska-Chlapowska (1844-1909),[7]
Mrs. Marcella Sembrich-Kochanska (b. 1858),
Mme. Janina Korolewicz,
Thaddeus Wronski (of Boston Opera),
A. Bogulawski,
Kaminski,
A. Zolkowski (comedian),
Tadeusz Pawlikowski,
Swieszewski,
Mme. Palinska,
Eva Didur,
Mina Smulski,

Criticism

Julian Klaczko,
Boguslawski,
Lucian Sieminski,
P. Soboleski
Wojcicki,
Stanislaw Przybuszewski (b. 1868),
Dr. Cybulski,
Casimir Brodzinski.

Military Science

Casimir Siemionowicz (author of *Ars magnae artilleriae*, in seventeenth century, which is translated into German, English, French and Dutch languages).

CHAPTER VIII

WELL KNOWN CZECHS

Czechs are represented in:

Physics

Prokop Divish (1696-1765),
Josef Ressl (1793-1857),
J. Zengar,
C. Strouhal,
Stefanik,
V. Shvambera.

Chemistry

S. V. Pressl (1791-1849),
Vojt,
Shafarik,
A. Rayman,
B. Brauer.

Physiology

E. F. F. Chladni (1756-1827),
Jan Nepomuk Czermak (1827-1873),
Jan Evang. Purkinje or Purkyne (1787-1869).

Botany

A. Frich (1832-1913),
J. Velenovsky,
L. Chelkovsky,
Bohumil Shimek (b. 1861; professor at the Iowa State University),
B. Nemec.

Mathematics

F. Studnicka,
Em. & Ed. Weyr,
F. Tishler,
J. Solin,
S. Lomnicky (d. 1622),
M. Dachicky von Heslow (1555-1626),
Peter Chelchicky (1460-1528).

Geology, Mineralogy and Zoology

J. Krejch,
Jan Palacky,

L. Chelakovsky,
T. Hajek (1525-1600),
A. Zaluzhansky (d. 1613),
E. Boricky,
F. Veldovsky.

Anthropology

Ales Hrdlicka,
J. Matiegka,
B. Hallich,
Lubor Niederle,
L. Snajdr,
E. Gregr,
J. Palliardi,
Papachek,
K. J. Mashka.

Medicine and Surgery

Eislt,
Edward Albert (1841-1912),
Maixner,
Josef Skoda,
Karel Rokytanski (1804-1878),
Schöbl,
Deyl,
Thomayer,
Mayde,
Reinsberg,

Philosophy and Education

Jan Amos Comenius,
Drtina,
Thomas G. Masaryk,
Kadner,
E. Dastich (1834-1870),
A. Seydler,
Czerny,
F. Kolachek,
Josef Jirichek (1825-88),
K. Veleminsky,
Ottokar Hostinsky (b. 1847),
F. Krejchi (b. 1858),
J. Durdik (1837-1903),
Franz Chupr (1821-1882),
Ignaz Hanush (1812-1869),
F. Maresh (b. 1857),
Hanslick (the great critic and aesthetician of Vienna).

Literature[1]

Ottokar Brezina (b. 1868),
Peter Chelcicky (1390-1460),
Svatopluk Czech (1846-1910; = *Venceslav de Michalovice*),
F. L. Chelakovsky (1799-1852),
Simon Lomnicky (1552-after 1662),
Adam Veleslavin (1545-99),
Cosmas of Prague (1045-1125),
K. J. Erban (1811-1870),
J. V. Frich (= Brodsky, 1829-1890),
J. Goll (b. 1846),

BEDRICH SMETANA

Czech; one of the greatest Slavic composers known throughout the musical world.

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Viteslav Halek (1835-1874),
Emil Flashka (Lord of Pardubitz),
Andrew of Duba,
A. Heyduk (b. 1835),
V. Hanka (1791-1860),
J. J. Langer (1806-1846),
Marek,
Jungmann (1773-1847; translated Milton's *Paradise Lost* in 1811),
A. Jirasek (b. 1857),
John Kollar or Jan Kolar (1793-1852),
Jan Amos Komensky,
Thomas Stitny (1324-1410),
Dalimil (known by his *Rhymed Chronicle of Bohemia*, 1314),
Bohuslav of Lobkovich (1462-1510),
Rehor Hruby of Jelení (1450-1514),
Siegmund Hruby (1497-1554),
Jan Blahoslav (1523-1571),
Karl Zerotin (1552—after 1622),
Gebauer,
Kormash,
Berlichka,
Count Kinsky,
Viteslav Halek (1835-1874),
Zever,
Patera,
Sealsfield (the great German-American author; his original name was *Postel;* Germans pronounced it Pestl, but he was from the Czech stock. He was a member of the Order of the Knights of the Red Cross whose Grand Masters-seat is in Prague; it is a Czech religious knighthood which he quit and emigrated to the United States, and meeting the Germans here he became a German writer),
Kramerius (1753-1808; the editor of the first Czech newspaper),
Jaroslav Kvapil (b. 1868),
Josef Holechek (b. 1853),
K. H. Macha (1810-1836),
F. B. Mikove (1816-62),
J. S. Machar (b. 1864),
J. V. Kamaryt (1797-1833),
Jan & V. Nejedly,
Prochaska,
Nickolas Dachicky (1552-1626),
Jan (1500-72, Moravian Bishop),
Prince Hynek Podebrad (1452-1626),
V. Hajek (d. 1553),

F. Rubes (1814-1852),
Madame Muzak,
Bozena Nemcova (1820-62; her masterpiece, *Babichka*, Grandmother, has been translated in English by Gregor in 1891, and other foreign languages),
Josef Tyl (1808-1858),
J. Neruda (1834-1891),
J. V. Sladek (b. 1845),
A. Sova (b. 1864),
Rulik,
Hnevkovsky,
Jablonsky,
Vinaricky,
Madame Božena Vikova-Kuneticka (b. 1863),
Fr. J. Vacek (1806-1869),
J. P. Koubek (1805-1854),
Jaroslav Hilbert,
Madame Caroline Svetla (= Johanna Muzek; 1830-1899),
Jaroslav Vrchlicky (= Emil Frida, 1853-1912),
J. N. Stepanek (1783-1849),
K. Sabina (1814-1874),
V. Klicpera (1792-1859),
P. Chocholousek (1819-1864),
J. G. Kolar (b. 1812),
V. Vlcek (b. 1839),
E. Bozdech (1841-1889),
F. Jerabek (1836-1893),
B. J. Cidlinsky (1831-75),
Jul. Zeyer (1841-1901),
J. G. Stankovsky (1844-1879),
Madame Eliza Krasnohorska (b. 1847),
A. A. Smilovsky (= Schmilauer, 1837-83),
Sophie Podlipska (b. 1833),
F. Schulz (1835-1905),
J. Arbes (b. 1840),
B. Havlasa (1852-1877),
S. Heller (b. 1845),
Jos. Stolba (b. 1846),
F. Herites (b. 1851),
F. A. Shubert,
Stroupeznicky.

Geography

F. Studnicka,
J. Koristka,
J. Erben,
J. Palacky,
Alfred Slavic.

Economy, Law and Statesmanship

Thomas G. Masaryk (b. 1850),
Karel Havlichek (1821-1856),
H. Jirichek (b. 1827),
Julius Greger (1831-1896),
Karel Kramarz (b. 1860).

History and Archeology.[2]

F. Palacky (1798-1876; he published his *History of Bohemia* in 1836),
Pawinski,
J. Elmer,
Rezek,
Prasek,
Zibrt,
Sembera,
Jaffet (d. 1614),
K. V. Zap,
J. L. Pich,
J. C. Jirichek (b. 1854),
I. Goll,
L. Shnajdr,
Koran,
V. V. Tomek (1878-1905),
J. E. Wocel (1803-1871),
Bilek,
B. Caprocki (1540-1614),
Veleslavin (1545-1599),
V. Krizek (1833-81),
G. Dobner,
Joseph Dobrovsky or *Doubravský* (1753-1829),
V. Benesh,
F. Pelzel (1734-1801),
V. Dudik (1815-1890),
J. Blahoslav (1523-71),
A. Grindely (1829-1892),
K. Zerotin (1564-1636),
Sloupsky,
Chervinka,
Frantishek August Slavik.

Philology

Josef Dobrovsky (1753-1829; the patriarch of modern Slavic literature, and language, and one of the profoundest scholars of the age),
Paul F. Shafarik (1795-1861; his *History of the Slavic Language and Literature* contributed, perhaps, more than any other work to a knowledge of Slavic literature; from 1819-1833 he was the principal of the Serbian high gymnasium in Neusatz),
Siegmund Hruby (1497-1554),
N. Hattala (1821-1903),
Geitler (1847-1885),
F. Bartosh,
V. Vondrak,
J. C. Jirichek (b. 1854),
J. Gebauer,
Jarnik,
Niederle,
J. Kral,
R. Dvorak,
G. Polivka,

Painting

V. Bartorek (b. 1859),
Vaclav Brozik (1851-1901),

Jaroslav Chermak (1831-1878; his most worthy pictures are: "Slavic Emigrants," 1854; "Montenegrin Woman and the Child," 1861; "Rape of a Herzegovinian Woman by Bashi-Bazouks," 1867; "Return of Montenegrins to Their Devastated Village," 1877),
B. Havranek (b. 1821),
F. Horcicka (1775-1856),
K. Javurek (1815-1856),
F. Kadlich (1786-1840),
A. Lhota (1812-1905),
A. Machek (1775-1844),
J. Manes (1820-1871),
J. Marak (1835-1899),
K. Swoboda (1824-1870),
V. Trsek (b. 1864).

Sculpture and Engraving

F. Bilek (b. 1872),
S. Sucharda (b. 1866),
Wenceslaw Hollar or Vaclav Hollar (the greatest copper engraver of the eighteenth century; Englishmen accept him as one of their own, because he was court-engraver of the King Charles; he died in England; Queen Victoria started a special collection of his works in Windsor Castle).

Architecture

J. Hlavka (b. 1831).

Singing and Music [4]

Antonin Dvorak (1841-1881),
Tomaszek (1774-1850),
Z. Fibich (1850-1900),
V. Novak (b. 1870),
Franz Shkroup (1801-1862),
J. Shkroup (1811-1892),
Bedrich Smetana (1824-1884),
Sevcik,
Kocian,
Jan Kubelik (b. 1880),
Emmy Destin,
Leo Slezak,
Burian,
Xaver Scharwenka,
Isaac Hasler (father of the great Hans Leo Hasler),
Andreas Hammersind,
Joh. Dismas Zelenka (*Czech Handel*),
B. Chernohorsky (*Czech Bach*),
G. Zenda
J. Myslivechek (called Venatorini),
Stial (called Prunto),

K. Slavik (chamber-virtuoso of Emperor Francis the First; as a mere youngster he defeated the wizard Paganini in Dresden; Paganini left Dresden after this defeat under the cover of darkness, and some believe that he even caused the death of Slavik in order that he might maintain his primacy among the violinists),
Reicha (the famous counterpoint master and one of the first directors of the *Conservatoire Nationale de Paris*),
Charles Czerny or Cerny (the teacher of famous Liszt and one of the most well-known "German" pedagogues of all time),
Theodore Leschetitzky or Lesetisky (he was no "Pole," no "Russian," no "Hungarian," but from a Czech family),
W. Ambros (the great historian of music),
Skuhersky (1830-1892),
Blodek (1834-1874),
Shebor (b. 1843),
Bendl (1838-1897),
Roskony (b. 1833),
Hrimaly (b. 1842),
Mme A. Fallada,
H. Trncek,
V. Stanek,
Mme. H. Klick,
Charles Strnad,
Sitt,
F. Nerudan,
F. Dreyschock,
E. Gure,
J. Schulhoff,
A. Proch,
E. Hanslick,
L. Jansc,
F. Laub,
Pixis,
J. Moscheles,
Kalivoda,
L. Dussek,
Anna Fuka-Pankranc,
J. W. A. Stamitz,
Gyrowetz,
Wanhal,
Dionys Weber,
Wranitzky,
Napravnik,
Neswadba,
Kittl,
Alfred & H. Grünfeld,
David Popper,
Josef Stransky,
Leon Zelenka Lerando.

Literary History

J. Jirichek,

A. Sembera,
Gebauer,
Patera,
K. Veleminsky,
J. Jungmann,
K. Sabina,
H. Tieftrunk,
Fr. Bayer,
Bachovsky,
Emil Smetanka,
Count Franz H. Luetzow,
Arne Novak.

Law

Randa,
K. Jichinski,
Andrew of Duba,
A. Pavlichek,
Prazek,
Laurin,
Stripecky,
Meznik,
Skarde,
M. Havelka,
Heyrovsky,
Kaizl,
V. K. Vsehrd (1460-1500),
T. Chr. V. Koldin (1530-1589).

Military Science

John Zizka (1370-1424; father of modern strategy).

Theology

Jan Hus or *John Huss*
Jerome of Prague,
Comenius,
J. Lukash (1460-1528),
Peter Chelcicky or *Peter of Chelchick* (he first appeared at Prague in 1419 and seems to have died before 1457. He refused to join any of the Hussite parties, he rejected all temporal defense of the Gospel, and recorded his peculiar views in his writings, of which the most important were his *Netz des wahren Glaubens*, 1455, and his *Postillen*, 1434-36. His ideal of Christian life was the fulfilment of the "law of Christ," *Math.* xxii, 37-9; *Gal.*, vi, 2, in public and private life without regard to consequences, and his rejection of all that could not be reconciled with this law, such as temporal power, wealth, war, and trade).

CHAPTER IX

WELL KNOWN SLOVAKS, LUSATIAN SERBS, SLOVENES AND BULGARS

SLOVAKS

MOST of the Slovak *scholars* preferred the use of the Czech or the German languages, as did the most celebrated Slovaks, *Anton Bernolak* (1762-1813), *Jan Kolar* (1793-1852), and *Pavel J. Shafarik* (1758-1816), Martin Hattala, and the *poets*, John (Jan) Holly (1785-1849; who translated the Latin and Greek elegiac poets), and *Roznay*, who translated *Anacreon*. Other Slovak poets, writers, and patriots are Judkovich, B. Tablich, Matthew Bell (1684-1749), Ludevil Shtur (1815-1858), J. Kalinchak, Stephan Leshka (1757-1818), G. Palkovich, and Sladkovich (d. 1872), Karel Kuzmany (d. 1866), Kukuchin, D. Krzman (d. 1740), P. Dolezal (d. 1764), Sam. Chalupka (d. 1883), Dianishka, Joseph Hurban, Jan Miroslav Hurban (b. 1817), P. Vayansky (=Svetozar Hurban, son of Josef Hurban), Janko Kral (d. 1876), J. Zaborsky (b. 1887), M. M. Hodzh (d. 1870), W. Pauliny-Toth (d. 1877), A. Radlinsky (d. 1879), P. Dobshinsky, Hvezdoslav, P. Kellner-Hostinsky, Sam. Tomashik (d. 1887; the poet of the well-known Slavic song, *Hej Slovane!*), Bishop Stephen Moyses, Mudron, Skicak, Dr. Srobar, Hodza, Milan Getting.

LUSATIAN SERBS

The Lusatian Serbs show only a few men in science and literature [Andrew Seiler (or Handrij Zejler, 1804-1872),

Choynan, Möhn, Franke, Michael Brancel or Frencel, Bohumil Fabricius, Mucke, Pfuhl, Hauptmann, R. Andree, Z. Bierling, Frico, W. Worjech, J. Ernst Schmaler (or Smoler, 1816-1884), A. Moller, Miklawusch Jakubica, Jordan, Wjela, Hornik, F. Schneider, Kral, Pfuhl, Liebsch, Schulenburg, Beckenstedt, etc.], for from the time of their first records they were in constant and intense struggle against two powerful agencies—the Germans and the Roman hierarchy. In 1847 they established a *Macica Serbske*, a literary-cultural society.[1]

LOVENES

The Slovenes [2] are represented in *Slavistics:* The Slovenes gave many most eminent Slavists (=Slavic comparative philology) of modern times:

Bartholomew Kopitar (1780-1844),
Fr. Mikloshich (1813-1891),
Gregor Krek,
Adam Bohorich (composed a grammar of the Slovene dialect in time of Reformation),
A. Koblar,
Matthias Murko, etc.

Poetry and Literature[3]

Ǎnton Medved (1869-1910),
Ǩran Finžger,
Ǩsaver Meško,
Ǩrelj,
Čop,
Ǩtbin Kristan,
Ivan Cankar,
Vladimir Levstik,
Ivan Laho,
M. Podlimbarski
Vlad. Fabijančić,
Valentin Vodnik (1758-1819),
Jarnik,
F. Preshern (1800-1849),
Ravnikar,
Ivan V. Koseski (1798-1884),
R. Ledinski (1816-1868),
Bleiweiss,
Kete,
L. Toman (1827-1870),
Janez Trdina,
S. Jenko (1835-1869),
Anton Ashkerz (b. 1856),

I. Tavchar,
A. Janezich (1828-69),
Simon Gregorchich (b. 1844),
Katanchich (1750-1825),
Miroslav Vilhar,
J. Jurchich (1844-1881),
Georg Japelj (1744-1807),
Stanko Vraz[4] (1810-51),
A. Umek,
M. Valjevac,
J. Kersnik,
Jos. Stritar (b. 1836),
Kumerdey,
Fr. Levstik (1801-1849),
Popovich,
Bishop Anton Martin,
Slomshek (1800-1862),
O. Zupanchich.

Music

Slatkonja (fifteenth century),
Gallus (sixteenth century).

Theology

Truber (a Protestant of the sixteenth century, following Martin Luther's example in causing Protestant books to be printed; he also translated the New Testament into the Slovene vernacular, colloquial language),
L. J. Jurchick,
Fr. Erjavec,
J. Keresnik,
Vergius,
Consul,
J. Tavchar,
Juri Dalmatin,
George Japel,
Ravnikar.

Jurisprudence

Kranje.

Architecture

Josip Plochnik (he was director of the Arts Academy in Prague, and later was promoted to the Vienna Academy).

Singers

Miss Trnina,
Trosht.

Anthropology and Agriculture

Niko Zupanich,
Francis Jager (chief of the division of the agricultural department of the University of Minnesota).

History

F. Kos,
Terstenjak.

Politics

B. Voshnjak,
Josip Gorichar,
Dr. J. Krek.

BULGARS

Bulgars are represented in:

Literature[5]

Christo Botev,
L. Karavelov,
Rakosky,
Petko R. Slaveikov,
Ivan Vazov (b. 1850),
Petko Todorov,
Velichkov,
Hristov,
P. Chitov,
Aleko Konstantinov.

Painting

Ivan V. Mirkovicka,
Anton Mitov,
Stephan Ivanov.

Sculpture

Alexander Andreev,
Yetcho Spiridonov.

Philosophy and Psychology

Dimitri Michaltchev (b. 1881),
Gheorgov,
N. Bonov,
E. Ivanov,
Christo Pentchev,
P. Noikov,
D. Ginev,
Magneff,
Zonev,
Kresto K. Krestoff,
Gavriysky,
Radoslav A. Tsanov (Professor in the Rice Institute, Houston, Texas)

Politics

Stefan N. Stambulov (1853-1895; "the Bismarck of Bulgaria"),
Petko Karavelov (b. 1840),
Dmitri Stanciov (b. 1861).

Anthropology

Wateff,
I. Basanovich,
N. Ghennadieff.

History

Drinov.

Philology

A. & D. Kyriak Canckov,
Miletich,
Rizov,
W. N. Momchilov.

Dr. Niko Županić

Slovene; best South-Slavic student in Physical Anthropology.

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CHAPTER X

GREAT SERBS (CROATS OR SERBO-CROATS)

The Serbs (Croats or Serbo-Croats)[1] are represented in:

Science and Biology

Nikola Tesla,
Roger Boscovich,
Josip Panchich (1814-1888; the first president of the Serbian Academy and well-known throughout Europe for his botanical researches in the Balkan Peninsula),
Jovan Cvijich (b. 1865; his geographical and geological researches in the Balkans have been highly appreciated by the Geographical Societies of Vienna, Berlin, Paris and London),
Simo M. Lozanich (greatest South-Slavic chemist),
Ljudevit Vukotinovich (1813-1893),
Radoslav Lopashich,
Alexa M. Radovanovich, (translator of Haeckel),
Jovan M. Zujovich,
Leka,
Ivan Gjaja,
Michael Petrovich,
Brusina,
Mita Petrovich,
Mijo Kishpatich,
Kalember-Gorjanovich,
Sima Trojanovich,
Erdeljanovich,
Jefto Dedier,
Dr. V. Subotich,
Valtrovich,
J. Petrovich,
R. T. Nikolich,
M. Georgevich,
Banduri (archeologist of the eighteenth century),
M. I. Pupin (professor of physics in the Columbia University),
Baljivi (medical author of the eighteenth century),
Dr. M. Jovanovich-Batut,
M. M. Vasich,

Lyubomir Miljkovich.

Statesmanship

Jovan Ristich (1831-1899),
M. Milovanovich,
Stojan Protich,
Vladimir Jovanovich (b. 1833),
Vladan Georgevich,
Garashanin,
Nikola Pashich,
K. Taushanovich,
Milenko Vesnich.

Philosophy

Roger Boscovich,
Branislav Petronijevich (b. 1875),
Bozo Knezevich,
Kujundzich,
Milivoj Jovanovich,
Brankovich,
M. Milovanovich,
Dositheus Obradovich,
Sv. Ristich,
Mita Rakich (translator of Draper's *Intellectual Development in Europe*),
Maksimovich,
Alexander Zivanovich,
A. Bazala,
Franjo Markovich (b. 1845).

Education

Dositheus Obradovich,
Milan Milichevich (1831-1908),
Ivan Filipovich,
George Natoshevich,
Voislav Bakich,
Nikola Gj. Vukichevich (1830-1910),
Stjepan Basarichek,
Vjekoslav Koshchevich,
Juraj Turich,
Steva Okanovich,
Protich,
Stojanovich,
Vukovich,
Jov. G. Jovanovich,
Dushan Rajachich,
Mita Neshkovich,
Lj. Tomashich,
Ljuboje Dlustush,
Kirin,
Davorin Trstenjak,
Ljotich,
P. Terzin,
Nedeljko Gizdavich,
Milosh Miloshevich,
Bogdan Gjurgjevich,
M. Pejnovich,
Miodragovich,
Sreten Pashich,
Adzich,
Franjo Higi-Mandich,
Ivan Sedmak (d. 1916),

Stevo Chuturilo,
Popovich,
Jevrich,
P. Nestorovich,
M. Stanojevich,
Mladenovich,
Bukur,
Lj. Dvornikovich,
Ivanovich,
Milosh Perovich,
Milan Shevich,
Svetozar Miletich,
Prota Begovich,
Peter M. Ilich,
Zika Dachich,
Ljuba Stojanovich,
Antun Cuvaj,
Petar Despotovich,
Urosh Blagojevich,
S. Simich,
Davidovich,
Svet. M. Markovich,
Franjo Buchar,
H. Hranilovich.

History and Philology

Stojan Novakovich (1842-1916),
Jovan Tomich,
Milutinovich,
Vladan Georgevich,
Budmani,
Ljubo Kovachevich,
Ljubo Jovanovich,
Jovan Boshkovich,
Franjo Rachki (b. 1829),
Juraj Krizanich (1617-1680),
Tade Smichiklas,
Katanchich,
Kashich,
Vatroslav Jagich (b. 1830),
N. Vulich,
Armin Pavich,
Pavle Jovanovich,
Natko Nodilo,
N. Krstich,
Oblak,
Murko,
Sima Ljubich (1822-96),
Pop (Father) Dukljanin (chronicler of the middle age),
Manojlo Grbich,
Bogoslav Shulek (1816-95),
Milorad & Danilo Medakovich,
Petar Matkovich,
Ferdo Shishich,
Tihomir Ostojich,
Franko Kurelac (1815-1874),
Jovan Raich (1726-1801),
Gjuro Danichich (1825-1882; he was a pupil of Fr. Mikloshich at the University of Vienna; besides his valuable works in philology, he made himself conspicuous by es-

pousing the cause of Karadzich in the dispute about Serbian orthography),
Vuk Stephanovich Karadzich,
Panta Srechkovich,
Ilarion Ruvarac (1842-1905),
Dimitrije Ruvarac,
Radoslav Grujich,
Mirko Divkovich,
Vjekoslav Klaich,
Milan Reshetar,
Kunich (eighteenth century),
Zamanja (philologist of the eighteenth century),
A. Stojachkovich,
Alexander Belich,
Toma Kovachevich,
V. Karich,
Milosh Trivunac,
Alexa Ivich,
Crijevich (historian of the eighteenth century),
St. Stanojevich,
Valtazar Bogishich (1840-1908),
Jovan Zivanovich,
Radojchich,
Chedo Mijatovich,
Kukuljevich-Sakinski,
Maretich,
Jovan Stejich,
B. Petranovich.

Critics

Ljubomir Nedich,
Marko Car,
Bogdan Popovich,
Jovan Skerlich,
Jovan Maksimovich,
Sv. Nikolajevich,
Djuro Shurmin,
Milivoj Shrepel,
Truhelka,
Grzetich,
Andra Gavrilovich,
Jovan Grchich,
Stojan Novakovich,
T. Ostoich,
Broz,
Vodnik-Drechsler,
Pavle Popovich,
R. Kazimirovich,
David Bogdanovich,
Radovan Koshutich,
Branko Lazarevich,
Risto Radulovich.

Political Science and Sociology

Andra Georgevich,
Kosta Stojanovich,
G. St. Jovanovich,
V. S. Jankovich,
Count Lujo Vojnovich,
Ivan Bonachi,

DR. MILENKO R. VESNIĆ

Serb; statesman, author. He was the head of the first Serbian Mission to the United States. At present he is Minister of the Kingdom of the Serbs, Croats and Slovenes to France.

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Giga Gershich,
Guchetich (sixteenth century),
Misha Vuich (b. 1853),
Slobodan Jovanovich,
St. Radich,
Bogumil Voshnjak,
M. M. Kosich,
Milosh St. Stanojevich.

Theology

Archbishop Danilo (d. 1338),
St. Sava (b. 1176),
Stoykovich (fifteenth century),
Juraj Strossmayer (1815-1905),
Matthias Flavius (properly Flach or Vlacich, 1520-1575; called *Illyricus*),[2]
Ljudevit Vulichevich,
Bishop *Nikodim Milash* (d. 1915),
Sava Teodorovich,
Nikifor Duchich,
Alexander Zivanovich,
Jovan Vuchkovich,
Nikolaj Velimirovich,
Vlado Maksimovich,
Shtiglich,
Sebastian Dabovich,
Firmilian (d. 1903).

Literature

Ivan Gundulich (1588-1638; sometimes called by his Italian name of Gondoli; Shafarik praises him for the richness of his imagination, the lofty tone of his verse, and its perfectly constructed rhythm),
Nikola Tomaseo of Sibenico in Dalmatia (1802-1874; he is the founder of the Italian literary language),[3]
Peter Hektorovich (1487-1572),
Hannibal Lucich (1480-1525),
Zoranich (sixteenth century),
Barakovich (seventeenth century),
Kavanjin (seventeenth century),
Matija Ban (1818-1903),
Atanackovich (b. 1824),
Milovan Gj. Glishich (d. 1908),
Xaver Sandor Gjalski (= Ljubomir Babich, b. 1854),
Dossitheus Obradovich,
Vuk St. Karadzich,
Laza K. Lazarovich (1851-1890; several of his beautiful novels are translated into foreign languages),

Ivan Mazuranich (1813-1890),
Stephan Guchetich (sixteenth century),
George Drzich (sixteenth century),
Sima Milutinovich-Sarajlija (1791-1847),
Petar Preradovich (1812-1872),
Prince and later King Nicholas Petrovich of Montenegro (b. 1840),
Matija Nenadovich (1774-1854),
Count Medo Pucich (1821-1882),
Petar Petrovich-Njegush (1813-1850),
Diokovich (1563-1631),
Milosh Cvetich (1841-1910),
Branko Radichevich (1824-1853),
Paja Markovich-Adamov,
Dimitrije Davidovich (1789-1838),
Zivoin O. Dachich,
Svetolik Rankovich,
Yanko Veselinovich (1862-1905),
Athanasia Stojkovich (1773-1832),
Stanko Vraz (1810-51),
D. Rakovac (1813-1854),
Ilija Vukichevich (1866-1899),
Ljudevit Gaj (1809-1872),
Ivan Kukuljevich-Saksinski, (1816-1889),
Ivan Jurkovich (1827-1889),
Matija A. Relkovich (1732-1798),
Milorad Popovich-Shapchanin (1841-1895),
V. Kacanski,
Zarija R. Popovich,
Sreta Pashich,
Madame Jelica Belovich,
N. Naljeskovich (1510-1587),
Dragutin Ilich,
Stevan Sremac (1855-1906; Serbian Dickens),
Branislav Nushich (b. 1864),
Aberdar,
Lazarevich (1805-1846),
M. Vetranich (1482-1576),
A. Kachich-Mioshich (1696-1760);
Count Ivo Vojnovich (b. 1859),
August Shenoa (1830-1881),
"*Zmaj*" *Jovan Jovanovich* (1833-1904; some of his poems are translated into English by Nikola Tesla

in *The Century Mag.*, May-Oct., 1894, 130-3; Nov.-April, 1894-5, p. 320, 528, etc.),
Jovan Grchich-Milenko,
Jovan Duchich (b. 1874),
Jovan Hadzich (=Milosh Svetich, 1799-1870),
Svetozar Chorovich (b. 1873),
Mirko Bogovich (1816-1893),
Mil. J. Mitrovich (1867-1907),
Alexa Shantich,
Vladimir Vasich,
Ljuba P. Nenadovich (1826-1895),
Nikola Manojlovich-Rajko,
Silvije Kranjchevich (1865-1908),
Ivan Trnski (b. 1819),
Jovan Hranilovich,
M. Begovich ("Xeres de la Maria"),
Vojislav Jovanovich,
Lucian Mushicki (1777-1837),
M. M. Uskokovich,
Laza Kostich (1841-1910),
Zrinjski,
Nikola Vetranich-Chavchich (1482-1576),
P. Ritter-Vitezovich (d. 1713),
Gion Palmotich (1606-1657),
Jakob Palmotich,
S. Menchetich (1457-1501),
Marian Drzich (1520-1580; a hundred years before Molière, he treated the same subjects as were subsequently handled by the great comedy writer in his *Avare* and in *Georges Dandin;* it is interesting to note that between 1450 and 1530 there had already been founded in Spljet or Spalato in Dalmatia, a small literary society, in which the Serbo-Croatian poets Marulich, Papalich, Martinich, etc., read their poetical compositions; and 50 years after Guttenberg's invention the Serbs already had their books printed),
Anton Kazal (1875-1899),
A. G. Matosh,
J. Kosor,
Srgjan Tucich,
D. Ranjuna (1537-1607),
Dinko Zlatarich (1556-1607),
Stijepo Gyorgyich (seventeenth century),
Milan Rakich,

Ile Despot-Viterski,
Djura Jakshich (1832-1878),
Sv. Stefanovich (b. 1877),
Vichentije Rakich (1750-1818),
Monah Valerijan,
Juri Maletich,
Ivan Dezman (1841-1873),
Milosh Perovich ("Pietro Kosorich"),
Vidrich,
Vl. Nazor,
Eugen Kumichich (b. 1850),
J. E. Tomich (b. 1843),
Mihovio Nikolich (b. 1878),
Marco Marulich (1450-1524),
Prince Stephan Lazarevich Visoki (the Tall One; in the beginning of the fifteenth century he translated several books from the Greek into Serbian),
Ignatius Gyorgyich (1675-1737; he translated into Serbian the first book of Virgil's *Æneid*, wrote the tragedy *Judith* and several eclogues; his best work is considered his rendering of David's psalms into the Serbo-Croatian verse, entitled *Saltier Slovinski*),
Kozarac,
Jurchich,
Janko Leskovar (b. 1861),
B. Stankovich (b. 1876),
Laza Komarchich,
Michun Pavichevich (born 1879; his *Montain Roses* are translated into English by V. M. Petrovich, N. Y., Omero, 1918, 28),
Jovan Popovich-Sterija (1806-1856; the Serbian Sheridan Knowles),
George Maletich (1876-1888),
Omchikus,
Milan Pribichevich,
Milovan Vidakovich (1779-1841),
Jakov Ignjatovich (1824-1889),
Stjepan M. Ljubisha (1824-1878),
Petar Kochich (1877-1915),
Vladimir Gachinovich (d. 1917),
Milan Ljubich,
Kuzman Cvetkovich,
Janko Jurkovich,
Kumich-Sisolski (d. 1904),
Zorka Jankovich,
A. Arnautovich,
Adela Milchinovich,
R. M. Magjer,

Jovan V. Magovchevich,
Radovan Tunguz Perovich-Nevesinjski,
Slijepchevich,
St. Vinarev,
Veljko Petrovich,
Mita Popovich,
Kosta Trifkovich 1843-1875),
Jovan Subotich (1817-1886),
Demeter (1811-1872),
Joza Ivakich,
Chedo Pavich,
Mirko Korolija,
Proka Jovkich (d. 1915),
Bude Grahovac,
Milan Milichevich,
St. Miletich (1864-1914),
Josip Drazenovich,
A. Tresich-Pavichich (b. 1876),
Hrchich,
V. Novak,
Svetislav Markovich,
Petar Luburich,
Ivan Lepushich,
Simo Matuvalj (1852-1908),
Ivo Cipiko,
M. Begovich,
Jovan Sundechich (1825-1900),
Ilija Okrugich,
Radoje Domanovich (1873-1908),
Madame Milica Jankovich (=L. Mihajlovich),
Madame Isidora Sekulich,
Milivoj St. Stanoyevich,
S. Beshevich,
T. N. Manojlovich,
Milutin Bojich,
M. Milanovich,
Victor Vojvodich,
Vojislav J. Ilich-Mladji,
Milan Nedeljkovich,
Dushan Tamindžich,
Božidar Purich,
Dragosav Ljubibratich,
Dragutin Mras,
Milosh Vidakovich,
Vlada A. Popovich,
Vlada Petkovich-Disa,
Sima Stanojevich,
Velimir Rajich,
Mileta Jakshich,
Niko Musich,
Mme. Zofka Kveder-Demetrovich,
Mita Kalich,
A. Harambashich,
Mijat Stojanovich,
Pavle Arshinov,
Milichich,
Jure Turich,
Milisav Jelich,
Milutin Jovanovich,
Milena Miladinovich,
Branko Lazarevich,

Sima Pandurovich.

Painting

Nicolo Raguseo,
Miroslavich,
Lancilago and Dominko (fifteenth century),
Djuro Arnold (b. 1851),
Medulich (=Andrea Schiavonae of Sibenico),
Julio Clovio,
Bukovac,
R. Vukanovich,
Glishich,
Vuchetich,
Madame Nadezda Petrovich,
Madame B. Vukanovich,
A. Radovani,
Joza Kljakovich,
B. Petrovich,
Jeremich,
V. Foretich,
P. Pochek,
R. Vukelich,
Malisha Glishich,
Branko Jeftich,
Ljubisha Valich,
Dushan M. Ružić (1887-1918),
Medovich,
Kovachevich,
Rosandich,
Spiro Bocarich,
Crnchich,
Shubich,
Jakopich,
Urosh Predich,
Paya Jovanovich,
Murat,
Ferdinand Kikerac,
Racki,
Vidovich,
Ivekovich,
Becich.

Sculpture

Frano Laurana (fifteenth century),
Ivan Meshtrovich (b. 1883; South-Slavic Michel Angelo, whose admirable sculptures, recently on view in the Victoria and Albert Museum, aroused the wonder and delight of countless visitors both artists and general public),
Rudolf Valdec,
B. Deshkovich,
Giovanni Dalmata,
Bucich,
Cerljanovich,
Budalavich,
Bernekar,
Rendich,
Frangesh,
Zajc,
Jovanovich,

Dr. Branislav Petronijević

Serb; the greatest South-Slavic philosopher; the Slavic Kant; Professor at the University of Belgrade, Serbia.

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Rosandich.

Architecture [4]

Kovachich,
Benac of Trogir (fifteenth century),
Julius Laurana (he was at one time the teacher of Bramante).

Music [5]

Lisinski,
Ivan pl. Zajc,
Parma,
Vilhar,
Bersa,
Davorin Jenko,
Hace,
Mita Topalovich,
I. Berg,
D. Jankovich,
B. Joksimovich,
P. Kranchevich,
P. J. Krstich,
J. Marinkovich,
Stevan Mokranjac,
Isidore Baich,
St. Markovich,
M. Milojevich,
Kornel Stankovich,
Fr. S. Kuhach,
Dozela,
Steva Stojanovich,
Josip Shiroki,
Konjevich,
R. Tolinger,
St. Hristich,
S. Binichki,
M. Milojevich,
Voja Janich,
Ruzich.

Journalism

Davidovich,
Jasha Tomich,
Antun Fabris,
Pera Todorovich,
Vl. R. Savich,
Ivan Ivanich,
Paja Jovanovich,
Fr. Supilo (d. 1917),
Svetozar Pribichevich,
M. Ch. Cemovich,
Milan Bojovich,
Vlada & Darko Ribnikar,
Zarko Lazarevich,
Milan Lukovich,
Ljubinko Petrovich,
D. Tucovich,
Sinisha Budjevac,
Vlastimir Jovanovich,
Slavko Krchevac,
Risto Radulovich,
Nikola Stojanovich,
Urosh Krulj,
Vukan Krulj (d. 1916),
Vojislav Iovanovich,
Gjorgje Chokorilo,
Stijepo Kobasica,

Polit-Desanchich,
Dushan Bogdanovich,
Srgjan Budisavljevich,
Adam Pribichevich,
Milan Pribichevich,
Srgjan Tucich,
Milan Marjanovich,
Adamovich,
Milan Jeftich,
Radoje Jovanovich.

Dr. Uroš Krulj

Serb; a democratic leader in Bosnia and Herzegovina; a leading South-Slavic physician and publicist; Minister of Health in the Kingdom of Serbs, Croats and Slovenes.

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CHAPTER XI

SLAVIC CIVILIZATION

IF the works of these Slavic authors were translated into English it would certainly reveal an unsuspected wealth of originality and beauty. Only the works—completely or partially—of Tolstoy, Turgenyev, Sienkiewicz, Dostoyevsky, Ivan Krylov,[1] Andreyev, Maxim Gorki, Artzibashev, Gogol, Chechov, Pushkin, and a few other Slavic authors translated into English all those Slavic authors can stand firmly beside similar sons and daughters of other cultural nations.[2] The great Irish writer, George Moore, earnestly asks the whole civilized world:

> Is not Turgenyev the greatest artist that has existed since antiquity?

For easy and complete mastery of his art Turgenyev stands at the head of all European writers of his time. Writers so distinguished as George Sand and Flaubert acknowledged Turgenyev as their master. H. Taine hardly went beyond what most would admit when he said that since Sophocles there had been nothing like Turgenyev's perfection of style and restrained power of expression.

Professor Phelps says:

> Russian fiction is like the German music, the best in the world.

Mrs. John Martin (*Is Mankind Advancing?*, N. Y., Baker & Taylor, 1910, p. 9) says:

> There has been nothing in all literature greater than the fiction of Turgenyev and Dostoyevsky.

Yes, the Russian, and Slavic literature as a whole, is far greater than its reputation in Western Europe and America. In a sense it might be said that almost all Slavic civilization is "buried treasure." Powys (*War and Culture*, p. 63) says:

> But even these unfortunates bow to the name of Tolstoy and recognize that Turgenyev has more style in his little finger than Hauptmann, Sudermann, Harnack and Eucken in their whole bodies.

Prince Kropotkin says rightly that Russian literature is a rich mine of original poetic thought. It has a freshness and youthfulness which is not found to the same extent in older literatures. It has, moreover, a sincerity and simplicity of expression which render it all the more attractive to the mind that has grown sick of literary artificiality. The Slavic authors are characterized by their simple directness and their involuntary avoidance of make-believe. The Slavic genius expresses itself with peculiar aptitude and vitality in his drama, which is of European importance. Ballet, as understood and practiced in Europe, had been little more than a soulless or corrupt display. In Russian hands it has been made a serious art, inspired by active imagination, and effecting the realization of beauty through common effort. Mackail says rightly that the hero in the Russian literary and dramatic masterpieces is not so much this or that individual, as the whole people, and this holds good of the Russian, Polish, Czech, and Serbian art and science. For Wordsworth's phrase of *joy in widest commonalty spread* is true of intellectual things no less than it is true of material comfort or of a social structure. Of truth and beauty, no less than of wealth and freedom, it may be said that they are not realized until they produced, maintained, and spread abroad, by the people for the people.

No doubt, Turgenyev,[3] Dostoyevsky,[4] Tolstoy[5] and many

other Slavic novelists possess Gallic acuteness and cleverness for illustration. J. C. Wilson says that the Slavs have great intellectual gifts and that they are most universal linguists. Most of the Slavs speak *la belle langue française* and several other languages as well. Many claim that the cosmopolitanism of Slavic novels is also due to this easy acquisition of foreign languages, which in turn annihilates a number of their prejudices. The famous writer, Henry James, says in his *Atlantic Monthly* article upon Turgenyev that the mind of this great Slav contained not one pin-point of prejudice. (See his *Partial Portraits*, 1888.) Is such an intellectual attitude a menace or a real boon to the world's civilization! It is rightly said that the glory of English literature is its poetry; the glory of Slavic literature is the Russian and Polish fiction.[6]

Slavs are, comparatively speaking, rich in translations. So, for instance, Russians translated Shakespeare (A. C. Sokolovsky, Yuryev, F. B. Müller), *Hamlet* (Grand Duke Konstantin), *King Lear* (Gnedich), *Iliad* (Gnedich), Goethe's *Faust* (Fet), Byron (Michalovsky, Pleshcheyev), Dante (Min), Schiller's *Räuber* (Sandunov), Horace (Fet), Juvenal (Fet), Lenau (Pleshcheyev), Alfieri (Pleshcheyev), Hebel (Pleshcheyev), Heine (Weinberg, M. Michaylov, Kurochkin, Minayev, Gerbel), German and French authors (Podshivalov), etc. Serbs translated *Faust* (M. Savich), Heine (Shantich), Shakespeare (Kostich, Stefanovich), Byron (O. Glushchevich), Schiller (Kosanovich), Dante (Harambashich), Cervantes (Jovanovich), Hugo, Jokai, Buckle, Draper, Scott, Goldsmith, Herder, J. J. Rousseau, Darwin, Haeckel, etc. Poles, Czechs and other Slavs also translated many foreign literary and scientific works of first-class authors.

And what will happen when the Slavs get better educational facilities! To-day they have only a few universities

—in Russia only *nine:* Petrograd (1819), Moscow (1755), Kiev (1833), Kazan (1805), Warsaw, Dorpat (now Yuryev, this University which has ceased to exist since the wars of Peter the Great, is restored in 1802), Odessa (1862), Tomsk (1888), Kharkov; in Austria-Hungary *four:* Lemberg (1661), Cracow (1347),[7] Prague (1348),[8] and Zagreb or Agram (1874); in Serbia *one,* Belgrade (1839); in Bulgaria, *one* (Sofia). (About four millions of Slovaks in Hungary have not a single high school.) Comenius asked a few hundreds of years ago for a university for every province or department, and to-day there are only *fifteen* universities to *one hundred and seventy-five* millions of Slavic souls (and only seventy millions of Germans possess—in Germany alone—twenty universities, sixteen polytechnic educational institutions, about eight hundred higher schools, *gymnasia,* and nearly 60,000 elementary schools). In proportion to the greatness of Russia, the well-known work achieved to-day by Russian savants, especially in biology, physiology, and chemistry, and in the sciences descriptive of the vast territory of Russia—is trifling which is also due, no doubt, to the scanty scientific institutions and associations among the Slavs. Activity in Russian scientific matters is mainly confined to the domain of geography, ethnography and history. The expeditions organized by the Imperial Geographical Department and the statistical and geographical studies pursued under the auspices of the General Staff and of the Minister of the Interior, have during the last fifty years, imparted a considerable forward impulse to this branch of science. An expert authority states that "no similar scientific body can show a better record." Mackail says rightly that Russian geographers have not only explored their own land, but have taken part in the exploration of all the less known regions of the earth, and likewise of the ocean and its depths. The scant justice done to Russia in this matter is due, no doubt, to foreign igno-

rance and to the modesty of the Russian geographers themselves. It is a fact in map-making, with all the mathematical work which it involves, and the collection and classification of statistics, the geographical contributions of Russians are large and excellent. It is curious that this collective work, in which the names of Buniakovsky, Zablotsky-Diesyatovsky, Bezobrazov, Niebolchine, Chubinsky, etc., are associated, has not brought any special individual effort into prominence. Perhaps this is in accordance with the Slavic democratic spirit, expressed in the proverb, "A body of men is one great man." The Russian scientists occupy no inferior rank among their peers, but their writings, though often translated into German, rarely find their way into English periodicals. At present there is, in Russia, an *Academy of Sciences* instituted according to a plan of Leibnitz, but it was not opened until his death, by Catherine I (1725); the *Imperial Society for the Study of Nature* in Moscow; *The Imperial Society of History and Antiquities*, in Odessa; *The Historical Nestor Society; The Imperial Academy of Arts* (1757); the *Mineralogical Society;* the *Geographical Society* with its Caucasian and Siberian branches (1845); the *Archeological Commission* (1843), the *Archeological Society* (1846); the *Moscow Society of Friends of Natural Science;* the *Chemical-Physical Society;* the *Moscow Society for the Study of History and Antiquity, Psycho-neurological Institute of Petrograd* (1906),[9] the *Imperial Historical Society* and various medical and educational associations. The Academy of Kiev (1589) is the first educational institution in Russia. The Observatory at Petrograd is well known; Peter the Great built it, and it is the most magnificent and the best equipped which then existed in Europe (the best observations of the transit of Venus in 1761 were made by Russian astronomers, who were distributed for this purpose all over Russia). In the nineteenth century other observatories were established;

the central one, at Pulkova, has been for 80 years one of the greatest observatories in the world, and of fundamental importance to science. In Serbia the centre of all scientific efforts in historical and archeological researches in the period from 1844-1883 was the "Serbian Learned Society" (*Srpsko Ucheno Drushtvo*), which has been merged into a new and more ambitious organization called "The Royal Serbian Academy," established in 1883 and reorganized in 1894. There is a *South Slavic Academy of Sciences and Art* in Zagreb or Agram, Croatia (1866), a Czech Museum at Prague (1818), a Czech Academy of Sciences (Prague), a Polish Academy of Sciences at Cracow, etc. Poles have a Circle of the Polish Mathematicians (Warsaw), Warsaw Law Association, Warsaw Psychological Association, Polish Philosophical Association (Lemberg), Cracow Philosophical Society, Lemberg Historical Society, Warsaw Law Association, Lemberg Folk-lore Society, Lemberg Law Association, Cracow Numismatic Society, Macierz (*Mother of Schools*, a society at Warsaw), etc. Similar associations are established by the Russians, Czechs, Serbs, Croats, Slovenes and Bulgars. Only Russians, Poles and Czechs possess their own Slavic encyclopedias (Gretch was the editor of the first Russian cyclopedia).

Each year gives evident proofs of the rapidly increasing taste for literature and mental culture in all Slavic lands. So, for example, in 1863 there were published within Russia alone and in the Russian tongue 1,652 volumes. In the year 1889, 8,699 books were published in Russia, of which 6,420 were in Russian. This increase is now, of course, immense in every direction. The first literary journal was established in 1755 at Petrograd.[10]

It is a fact that the foreigners wrote very little or nothing about the Slavic science, music, sculpture, paintings, theatre, philosophy, pedagogy, culture, etc. As proofs I might mention only a few authors: Kugler's *Schools of*

Painting, Carriere's *Art and Cultural Development*, Taine's *Philosophie de l'Art*, Lübke's *Sculpture*, Rochstro's *Music*, Ferguson's *Modern Architecture*, etc. And yet, *Nikola Tesla*, a Serb, now an American citizen, is the latest winner of the Nobel Prize in physics (Tolstoy was the first, then Pavlov, Henryk Sienkiewicz, Madame Curie-Sklodowska). In 1881 Tesla made his first electrical invention—a telephone repeater, and conceived the idea of his rotating magnetic field. He is inventor or discoverer of over a hundred things, such as system of arc lightning (1886); Tesla motor and system of alternating current power transmission—popularly known as 2-phase, 3-phase, multi-phase, poly-phase—(1888); system of electrical conversion and distribution by oscillatory discharges, (1889); generators of high frequency currents, and effects of these (1890); transmission of energy through a single wire without return (1891); Tesla coil, or transformer (1891); investigations of high-frequency effects and phenomena (1891-93); *system of wireless transmission of intelligence* (1893); mechanical oscillators and generators of electrical oscillations (1894-5); researches and discoveries in radiations, material streams and emanations (1896-8); high-potential magnifying transmitter (1897); system of transmission of power without wires (1897-1905); economic transmission of energy by refrigeration (1898); art of *Telautomatics* (1898-9); burning of athmospheric nitrogen and production of other electrical effects of transcending intensities (1899-1900); method and apparatus for magnifying feeble effects (1901-2); art of Individualization (1902-3); since 1903, chiefly engaged in development of his system of World Telegraphy and Telephony, and designing large plant for transmission of power without wires, to be erected on Niagara. Tesla's most important recent work is discovery of a new mechanical principle, which he has embodied in a variety of machines, as reversible gas and steam turbines, pumps, blowers, air compressors, water turbines,

mechanical transformers and transmitters of power, hot-air engines, etc. This principle enables the production of prime movers capable of developing ten horsepower, or even more, for each pound of weight. By their application to aerial navigation, and the propulsion of vessels, high speed are practicable. *Madame Marie Curie* (born at Warsaw, 1867), Professor in the Faculty of Sciences at Paris, discovered (with her husband who died) radium and polonium, named after her native country. It was in Galizia that the method of distilling petroleum for lighting purposes was discovered by two Polish chemists, *Lukaszkiewicz* and *Zeba*, in Lemberg in 1853, one year before the invention of Silliman (The discovery of the famous Polish salt mines at Wieliczka was made through the efforts of Polish Queen Kinga, the wife of Boleslav V the Bashful (Wstydlivy) who reigned from 1227-1279). *Sophia V. Kovalevsky* received the degree of Ph.D. (Göttingen) on the basis of her memoir, *Zur Theorie der partiellen Differentialgleichungen.* In 1888 she received in person the Prix Bordin (doubled to 5,000 francs) of the Paris Academy of Sciences for her "*Sur un cas particulier du problème—de la rotation d'un corps pesant autour l'un point fixé.*" For two other essays, the Stockholm Academy awarded her a prize of 1,500 kroner in 1889 (See her autobiography, translated into English, N. Y., 1895, and Anna Leffler's *Sonja Kovalevsky*, Stockholm, 1892). *Alexander Kovalevsky*, one of the most distinguished of contemporary zoölogists and embryologists, showed the relationship of Ascidians and Amphioxus to one another and their close alliance to vertebrates. He also discovered the branchial slits of Balanoglossus and first placed them in the line of vertebrate ancestry. In the embryology and post-embryological development of insects his work was fundamental, and he made important contributions to the knowledge of the development and structure of various annelids, coelenterates,

and other animals (See his works: *Anatomie des Balanoglossus delle Chiaje*, 1866; *Entwicklungsgeschichte der einfachen Ascidien*, 1866; *Entwicklungsgeschichte des Amphioxus Lanceolatus*, 1867; *Weitere Studien über die Entwicklung der einfachen Ascidien*, 1871; *Embryologische Studien an Würmern und Arthropoden*, 1871; *Weitere Studien über die Entwicklungeschichte des Amphioxus Lanceolatus*, 1877; *Coeloplana Metschnikowi*, 1822; *Beiträge zur nachembryolen Entwicklung der Musciden*, part I, 1887; *Anatomie de l'Archaeobdella Esmontii de O. Grimm*, 1896; *Etude sur l'anatomie de l'Acanthobdella paludina*, 1896). In 1869 *Dmitri Ivanovich Mendelyev* (1834-1907) developed the law that the elements are a periodic function of their atomic weight, which led to discovery of scandium, gallium, etc., and so he was the author of the law that there is only one substance, and the characteristics of the vibration going on within it at any given time will determine whether it will appear to us as, we will say, hydrogen, or sodium, or a chicken doing this or a chicken doing the other thing (his famous *The Principles of Chemistry*, in two volumes is also translated into English language). *Nikolay Lobachevsky* continued (1829) the study of metageometry inaugurated by Gauss, and declared that the Euclidian axiom of parallels cannot be deduced from the others. As it is known, when the old Greeks made geometry into an exact science they founded it on certain axioms on which the whole of the reasoning rests. It was believed for centuries that no alternative set of axioms as to space was possible, and that accordingly in these we possessed an example of *a priori* knowledge about the external world. But Lobachevsky discovered the new non-Euclidian geometry which has revolutionized not only geometry, but the philosophy of space. He showed that there was an alternative set of axioms inconsistent with those of Euclid, and that a possible system of geometrical truths results from them.

Further, he showed that experience only can decide which set is true for the physical universe. *Chladni* founded acoustics by his experimentation on vibration (1786). He discovered the longitudinal vibration of strings and rods and also produced the experiments since known by his name (*Chladni Figures*), where the vibration of a plate is studied by means of sand figures. Using organ pipes, Chladni was able to determine the velocity of sound in gases other than air and, in addition, was the inventor of many pieces of acoustic apparatus. (See his works: 1. *Entdeckung über Theorie des Klanges*, 1787; 2. *Akustik*, 1802; 3. *Beiträge zur praktischen Akustik*, etc., 1822. Compare: *Bernhardt*, E. Chladni, der Akustiker, Wittenberg, 1856; *Kohlschütter*, Chladni, Hamburg, 1897.) *Michalchich* discovered (1819) isomorphism (i. e., that an equal number of atoms in compounds of the same class can replace each other in the compound without altering its crystalline form). *Kropotkin* and *Novicov* have preached *Mutual Aid* and *Mutual Support* as a new factor in evolution, showing that human skill, knowledge, and care can increase almost indefinitely the quantity of vegetable foodstuffs to be obtained from a given area of land. Kropotkin proved clearly that the principle, "Every one for himself, and the State for all," never succeeded, nor ever will succeed in being realized. He showed clearly what could be accomplished by industry combined with agriculture and brain work with manual work. *Mikhailovsky* is also notable for his works in opposing and confuting that doctrine of the "Struggle for Existence," as applied to the moral word, on which Treitschke and other Germans built their famous theories. *Serge M. Solovyev* is one of the most prominent historians of the world (author of the famous statement that the "Asiatic quantity was overcome by European quality," for it was the victory of the West over the East, of freedom over despotism, of courage over numbers). His famous *History of Russia* had reached its

DR. ALEXANDER IVANOVICH PETRUNKEVICH

[Russian; Professor of Biology at Yale University, a great Slavic philosopher, reformor, author.

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twenty-eighth volume, and fragments of the twenty-ninth were published after his death (1879). Solovyev with *N. S. Kostomarov* and other Russian historians adopted the organic view of history. *Pogodin* is also a well-known historical authority, who said, "There are and can be no secrets from history." *M. Ostrogorski* wrote best books on democracy (*Democracy and the Organization of Political Parties*, N. Y., Macmillan, 1915, 2 vols.; *Democracy and the Political System*, N. Y., Macmillan, 1916, etc.) *Paul G. Vinogradov*, who has been since 1903 Corpus Professor of Jurisprudence at the University of London, proved (in 1893) that *Folkland* was not *ager publicus*. In his *Villainage in England* he claims that the *firma unius noctis* appears to have had a definite monetary equivalent in the Angevin fiscal system. Vinogradov has made little less than a revolution in English history, for it was he who first inspired F. W. Maitland to begin his historical work. It is rightly said that Vinogradov was the man who, by a combination of good luck and genius, identified Bracton's *Notebook*, one of the most precious documents which have descended to us from the English national past. Vinogradov's long series of studies on the social life of the Middle Ages is considered as the most important and original contribution which any foreigner (not excepting Ranke or Pauli) has made to English history. Professor *A. I. Petrunkevich's* formulation of the *principle of plural effects* (= every cause is potentially capable of producing several effects) and *principle of the limits of possible oscillations* (= the number and the nature of the effects which actually take place may vary within definite limitations only) is well known, both in biology and psychology. The Russian scientist, *Iliya Metchnikov* (Metchnikoff) found that the individual cells of sponges took in solid particles of food, and digested them in order to provide material for the growth of the young; and he saw the amoeba-like eggs of a polyp

(Tubularia) eat and digest the neighboring follicular cells. He also established the fact that certain wandering amoeboid cells attack, ingest, or absorb parts of the body which become either useless or septic and thus harmful to the organism; and even hard objects, as also microbes or disease germs and bacteria which have entered a wound. He called these microbe-eaters *phagocytes.* In 1884 he boldly threw out the remarkable theory that inflammation in the vertebrates is due to the struggle between the white or amoeboid corpuscles of the blood and the disease germs within it. (See his: *Über die Beziehung der Phagocytes zu Milzbrandbacillen,* published in Virchow's *Archiv für pathologische Anatomie und Physiologie, etc.,* XCVII, 1884, 502; 1892.) The observations of *Jan Purkinje* (a Czech) form a link in the chain of events leading up to the recognition of protoplasm. Although Purkinje is especially remembered for other scientific contributions (*Purkinje phenomenon,* etc.) he was the first to make use of the name *protoplasm* for living matter, by applying it to the formative substance within the eggs of animals and within the cells of the embryo. Another Czech scientist, *Jan Nepomuk Czermak,* erected at his own expense a laboratory and an auditorium specially arranged for demonstrations in experimental physiology. He is best known for having made notable improvements in the laryngoscope, and for having been the first systematically to employ that instrument. (See his: *Der Kehlkopfspiegel und seine Verwertung für Physiologie und Medizin,* Wien, 1860, 2d ed.; consult also the biography by Springer in the *Gesammelte Schriften,* Leipzig, 1879, 2 vols.) *Joseph Skoda,* a Czech, too, is the founder of modern methods of physical diagnosis of disease. *P. Divish* (a Czech) is the discoverer of the lightning-rod, and his Czech compatriot, *Joseph Ressl,* is the inventor of the screw-propeller. The experimental work of *Ivan P. Pavlov,* Professor of Physiology at the Imperial Military Academy of Medicine in Petrograd, is also well known in America. On

the basis of his physiological experiments, described in his *The Work of the Digestive Organs: Lectures* (London, 1902), he received his Nobel Prize in 1904. By the application of Lister's discovery to physiological technique, Pavlov was enabled to throw so much light on the processes of digestion in the higher animals that there is very little of the present knowledge of the subject which modern physiology does not owe to him. The Russian *Danilevsky* is regarded as a pioneer in modern knowledge of the protozoal parasites of the blood, which have acquired so much importance since they have been shown to be the cause of such diseases as malaria, sleeping sickness, and syphilis. In concert with other Russian investigations, *Vinogradsky* solved the puzzle of the mode of life of the free nitrifying bacteria of the air on many soils. To the Russian physicist *Lebedev* the modern physical science owes the detection, by means of most difficult and ingenious experiments, of the minute pressure exerted by light upon a reflecting surface. Mackail says rightly that this research was a triumph of experimental skill and ingenuity, for the confirmation by it of what had been predicted on theoretical grounds is a result of fundamental importance in electro-magnetic science, and has opened up a new line of research both in physics and in astronomy. As regards another equally important property of light, that of producing well marked and most interesting electrical effects, the researches of a Russian, by name *Stoletov*, are of unsurpassed importance. The Russian contributions to the study of electric waves (*Colley*), discharge through gases (*Borgman*), spectroscopy (*Egorov*), light (*Umov*), double stars (*Kovalevsky, Glasenapp*), variable stars (*Ceraskis*), spectroscopic analysis (*Belopolsky*), are well-known. The Russian mathematician *Minkovsky* is well-known by his contributions to the most recent speculations concerning matter and physical phenomena, such as light, which have led up to the theory that all physical phenomena are ultimately elec-

trical, and to the modern theory of electrons, by which all matter is reduced to electricity. This means,—among other things,—that events are contemporaneous only as regards a single observer, and that another observer may see them in a different order, and this again leads directly to a philosophical problem of the righest importance, *What is time?* just as the other had done to the question, *What is space?* Mackail claims rightly that in the discussion of the philosophical problems which arise in this inquiry Minkovsky's work is the most brilliant which has been done, illustrating Slavic intellect. Other Russian contributions to "the mother of sciences" are those of *Imsheretsky* (he did work on differvery nicely the type of bold originality which marks the ential equations in regions previously untouched in Western Europe), *Sonin* and *Lyapunov* (analysis), *Markov* (theory of numbers), *Nekrasov* (theoretical dynamics). Another Russian, *Prince Golitzyn*, invented a seismograph by means of which the study of the tremors in the earth can be pursued with a certainty and precision far in advance of anything possible with the older forms of instrument. The Russians, *Chernyshev, Federov, Lagusen, Nikitin, Pavlov,* are well-known to the foreign students of the science for their admirable work in stratigraphical geology and in palæontology. The youthful Polish inventor *Jan Szczepanik* is known by his invention of the *telelectroscope* (for seeing great distances) and some other scientific marvels. *Z. F. Wroblewski* is best known for his work on the liquefaction of gases which he carried on after 1874 when he published his *Über die Diffusion der Gasen durch absorbirenden Substanzen.* With another Pole, *Olszewski*, he was able to liquefy oxygen, nitrogen, and carbon monoxide and to solidify alcohol and bisulphide of carbon. There is a large number of other Slavic contributors to science, philosophy, art and literature, but the space does not allow us to enter into it.

All these contributions have a great literary and ethno-

logical value for humanity. The genius of Slav race in its best manifestations, has always tended to reconcile the East to the West, whilst rejecting the extremes of both. Jan Hus was a good instance for this tendency in religion; Peter the Great in politics; Leo Tolstoy in morals; Vladimir Solovyev in philosophy; Copernicus and Nikola Tesla in science; while the Serbian Ivan Meshtrovich illustrates this trend in sculpture.

The Slavs once formed a barrier against the eastern hords. They are now helping to push back the German hords. Germany, on the other hand, is fighting to push the Slavs out of Europe and to make of them an Asiatic race. But the Slav genius will not be gainsaid. The Slavic people have an unmistakable western way of thinking, whilst Germany's allies, Mongolian by extraction, are still eastern in their way of mental outlook. Only ignorance can claim that "Pan-Slavism" is *Pan-Germanism* in other form. G. de Wesselitzky, in his *Russia and Democracy* (N. Y. Duffield & Co., 1916, p. 96), says rightly that there exist between the German and the Russian ideals a fundamental difference, for *Pan-Germanism* means the subjection of all nations to the German rule, and *Slavyanofilstvo* (mistaken by the Germans as *Pan-Slavism*) means the liberation of all the Slavs, the Russian included, from the German yoke and free development of the Slavic tribes.

One of the greatest Russian Slavophiles, Khomyakov, who emphasized the simplicity and love of peace which characterized Slavic life claimed that "if there be a brotherhood of nations, moral supremacy does not belong to Germany, with her military and aristocratic ideals, but to the plebeian and agricultural Slavs." In the Russian nature Khomyakov discerned what he found to be a *fountain of living water* only held back by their Slavic national apathy and timidity. This sentiment is expressed in his famous prayer for Russia, written in the album of Michael I. Glinka:

Do not grant her selfish peace,
Do not send her blind arrogance;
The spirit of death, the spirit of doubt,
Let them be extinguished in the spiritual life. . . .

IVAN MEŠTROVIĆ

Croat; a Dalmatian Shepherd Sculptor; Michel Angelo of Jugoslavija

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CHAPTER XII

INTELLECTUAL-CULTURAL ABILITIES OF THE SLAVIC PEOPLE

THE great intellectual talent is also shown among the common people of the Slav race, as it is observed by many travelers and careful observers of the Slavs. Even a writer like Dillon points out:

> By nature the Russians are richly endowed: a keen, subtle understanding, remarkable quickness of apprehension, a sweet, forgiving temper, an inexhaustible flow of animal spirits; a rude, persuasive eloquence, to which may be added an imitative faculty positively simian in range, and intensity, constitute no mean outfit even for a people with the highest destinies in store.

Baring openly claims that:

> The Slav is the reverse of barbarous. He is first and foremost peaceable, malleable, ductile, and plastic, and consequently distinguished by agility of mind, by a capacity for imitation and assimilation.

In his *Russian People* (London, Methuen, 1911, 46-47), Baring gives the following account of the Russian mentality:[1]

> As to the suppleness of mind of the Russian in general of any class, I have never ceased to be astonished by it. Explain to a Russian something of which he is ignorant, a game of cards, an idiomatic or slang phrase in a foreign language, indefinable in precise terms, such as, for instance, "prig," and you will be astonished at the way in which he at once grasps the point at issue; if it is a game, all the various possibilities and combinations; if it is a word or an expression, the shade and value of its meaning. Try the same experiment with an intelligent German,

and you will be astonished at the result.

Another notable instance of this is the appreciation on the part of the Russians of the comic genius of foreign countries, which so often remains a closed and sealed book to outsiders. Witness the popularity in Russia of books whose whole point lies in the *national* quality of their humor, such as, for instance, the works of Jerome K. Jerome, W. W. Jacobs, the plays of Bernard Shaw, the stories of Rudyard Kipling, the essays of G. K. Chesterton. Translations of Mr. Shaw's plays are now popular in Russia and they are, besides this, being frequently produced; but it is a curious fact that it is the humor of them that pleases, and not their serious import. . . . And the point is that what pleased and attracted them was the Irish wit which is peculiar to Mr. Bernard Shaw, and not the problems of the sociology with which the Russians have been sated not to say glutted, during the last fifty years.

The first thing that strikes you when you go to Russia, is the cheerfulness of the people and the good humor of the average man. The average Russian is well-educated, cheerful, sociable, intensely gregarious, hospitable, talkative, expansive, good-humored and good-natured. You hear often in Russia the phrase *shirokaya natura* applied to the Russian temperament—a large nature. It means that the Russian temperament is generous, unstinted, democratic and kind. Good-heartedness, and sometimes great-heartedness, is the asset of the average Russian. He is the most tolerant of human beings. Stinginess is a quality rare in Russia. Thrift and economy are not among those virtues which are commonest there.

Many of the foreign writers are just as well known in Slavic lands as in their own country. It is a fact that Slavs in general read a great deal. They love books, and the average Slav is accustomed not only to take books from the library but to buy them for his own home, to talk to his friends about the book he has just read, and always wants to share a book with some one and to discuss it, or dispute over it.

Nietzsche, in his *On the Future of Our Educational Institutions* (N. Y., Macmillan, 1911, p. 67), claims that, in regard to the clever imitation of foreign culture, the Russian,

above all, will always be superior to the German.

Brandes in his *Impressions of Russia* (New York, Crowell, 1889, pp. 23-24) also expresses himself very highly about the intelligence of the Slavic people.[2] He points out one of the most fundamental intellectual traits of the Slav, "one which seems most vigorously to combat the idea of originality, the inclination to imitation, the power of reflecting after the Russian spirit, the capacity to accommodate themselves to the strange and to adapt the strange to themselves." He calls that trait "first and foremost capacity to understand and then a disposition to appropriate," which matches with the well-known statement, "The Scotchman endeavors to penetrate into a work; the French, to understand it; the Russian, to assimilate it." Brandes says:

> It has been claimed that the Germans possess a similar ability to seize upon everything foreign, and by translation or penetrating comprehension make it their own. They have this quality in the highest degree. But it is of a different kind with them. Herder's highly endowed, but ponderous and slow people understand ponderously and slowly national intellects: they grasped Greece, Calderon, and Shakespeare before any of the other European nations; but they are not able, on that account, to become so thoroughly imbued with the genius of the foreign trade as to reproduce it and act in its spirit. The French, who did not appreciate the Greeks, came far nearer to them in their works than the Germans, who did not comprehend them. The Russians, above all others, have the talent of grasping the manner of thought and range of ideas of other races, of imitating them and of dealing with them as their own intellectual property. The cultivated Russian understands and always has understood the living, the new, the newest in foreign countries, and does not wait till it becomes cheap because it is old, or has gained currency by the approbation of the stranger's countrymen. The Russian catches the new thought on the wing. Their culture makes a modern race, with the keenest scent for everything modern. It has been often the case in our own time that authors who have met with obstacles or aversion in their own country have found their

first sanctuary in the Russian newspapers or from the Russian people. Who knows if in this respect Russia will not in the future play a rôle similar to that of Holland during the Renaissance, when it furnished a place of refuge to those authors who were persecuted at home? An omen of this is the hero-worship which exists in full bloom in Russia after having been almost wholly lost in the west of Europe.

The remarkable capacity for assimilation is also met with in matters of artistic handicraft, among the peasants. The peasant readily takes to any kind of work. He can imitate everything he sees. He knows ten trades. If a traveller somewhere in the country loses a cap with a peculiar kind of embroidery, ten years later the whole region is reproducing it. Another traveller forgets in a corner a piece of chased copper or enamelled silver, and this waif gives rise to a new industry.

Georg Brandes gives a few singular examples of the abilities of the Russian peasants. He says:

Some of the most celebrated producers of industrial art are self-made men from the peasant class, men who have groped their way to the position they now occupy. Maslianikov, who as master potter has reached the post of superintendent of the imperial porcelain factory, was formerly a peasant and he has worked his way up, without any training in the works, by his own individual exertions and conjecture, and Ovchnikov, the celebrated goldsmith of Moscow, whose transparent enamel was so much admired at the exhibition in Copenhagen, was also born a peasant, and is indebted to nothing but his natural talents. He has succeeded among other things in reproducing the old Byzantine art of using cloissoné enamel to represent the human countenance, and is getting on the track of one of the secrets of the Japanese in the use of a fine red enamel with inlaid foliage of silver, where the shadows of the leaves are brought out by a device in the process of fixing.

Many other authors pointed out similar specific cases which show the profound ability of the Slavic peasants. It is rightly said that Russian carving is inexhaustible in design and full of vitality. Mackail points out how the figures and patterns carved by the Russian peasantry are in the fullest

sense art by the people, and for the people; they are work done with pleasure and done for the sake of the pleasure which it gives. Russian figure carving has the full mediæval life and charm. Russian design is lavished on the carving of the house, as in boards and cornices; of furniture, as tables, chairs, cupboards, and chests; and of objects of common use such as salt boxes, distaffs, washwomen's beetles, bowls, mugs, etc. So, too, design is applied lavishly in form and color to common woven fabrics, such as curtains and towels, shirts, aprons, belts, etc. Mackail also praises the other arts of Russian peasants: "The embroidery and drawn thread work of Russia is remarkably fine, and in the most remote districts there is a very fine tradition of work in enamelled metal and in lacquer. Special note should be taken of the beauty of Russian toys. For a nation's toys are no slight index to its civilization in the most human sense of the word. For beauty and imagination and sense of life, Russian toys are unequalled in Europe; and the same may be said of many of the Russian picture-books. Nor is peasant art in Russia less remarkable when applied to other substances, such as ornamental leather, enamelled bricks and tiles, and earthenware. In these, as in their wood carving and in their fabrics, the Russians delight in bright strong color. The native unsophisticated color-sense is stronger in Russia than in any other European country. In their use of reds, and also of blues and greens, they are masterly. In any general revivification of popular art we must look to Russia for strong impulse and for vital assistance." [See also: *Graf A. A. Bobrinski*, Volkstümliche russische Holzarbeiten, Hausindustrie, Haushaltungs-und Kirchengeräte, Moskau & Leipzig, 1910-12, 79, pp. + 163 tables; *D. Jurkovich:* (1) Slovakische Volksarbeiten, Volksbauten und Handarbeiten, Wien, 1905; (2) Slovak Popular Art, in Seton-Watson's *Racial Problems in Hungary*, pp. 352-62; Kustari: The Peasant Industries of Russia ("Russ.

Rev.," II, 1916, 186-90); *Tyrš*, Bohemian Needleworks and Costumes (*Bohemian Revue*, II, 1918, Jan., pp. 5-8); *J. E. S. Vojan*, Fine Arts in Bohemia (*Ibid.*, I, 1917, Oct., pp. 8-10; Nov., pp. 6-8; Dec., pp. 5-7; II, 1918, Feb., pp. 23-7); *Ch. Holme* (Ed.), Peasant Art in Russia (*Intern. Studio*, special number, 1912); Sketches of some Russian peasants arts (*Russia*, I, 1916, July, 23-32); *Titelbach*, Serbisches Volksornament, Belgrad, 1900; *F. Vielschowsky*, Textilindustrie des Lodzer Rayons, London, 1912. See also Miller's *Costumes of the Russian Empire*, N. Y., Dutton & Co., 1917 (London, 1809).[2a]]

It is also interesting to note that the Tzar, Peter the Great (1682-1725), "knew excellently well fourteen trades," being a gigantic figure of the Slavic reformer,[3] the one of whom the poet said:

> Academician, now a hero,
> Now carpenter, now navigator,
> With his all-comprehensive soul,
> On the throne he was a constant workman.

The famous crown of Saitapharnes which the Louvre bought as an antique for 200,000 francs and was proved afterwards to be a forgery is an excellent example of Russian imitative skill. It happened that Schapschelle Hochmann, a Russian, came to Paris offering for sale a magnificient headpiece of pure beaten gold, bearing an inscription to the effect that it was given to the Scythian King Saitapharnes by the Greek colony of Olbia in 200 B. C. The Louvre paid Hochmann 200,000 francs, after its own committee had vouched for the tiara, and immediately Hochmann left without ceremony. Well that he did, for not long afterwards word came from Odessa that some one had seen the crown of Saitapharnes in Odessa, made by a certain Ruchomowski who had received the small sum of 2,000 rubles for his trouble. Thereupon this Ruchomowski was haled

to Paris to exhibit his diabolic skill. Ruchomowski, given some gold, was told to reproduce the tiara from memory, and then locked in a room, and Ruchomowski performed his task with the precision and accuracy of a perfect automat—thus proving the strength of the Slavic imitative gift; the perfect imitative power! (See Waldemar Kaempffert's article in *McClure's Magazine*, Vol. XLIV, No. 1, 1914.)

The South-Slavic Michelangelo, Ivan Meshtrovich (a Serbo-Kroatian of Dalmatia) is a peasant—the Shepherd Sculptor who reveals so beautifully the soul of his Slavic race. He is described as deeply mystic as his artistic art, and if his architecture betrays Babylonian or Egyptian charteristic traits as in the conception of his *Kosovski Hram* (Temple of Kosovo), he has the keenest sense of form, and the cleverest vision of classical beauty as revealed in his torso of a hero, now in the Albert and Victoria Museum in London. His exhibition at Rome and London (Albert Museum) proved to be a great artistic success. Rodin, too, has a very high opinion of his genius. (See *A. Ali Yusuf*, Meshtrovich and Serbian Sculpture, London, 1916, 32; *Ch. Aitken*, Meshtrovich-Racki-Rosandich, London, 1917, 16); Exhibition of Serbo-Croatian Artists: Meshtrovich-Racki-Rosandich, Grafton Gallery, London, 1917, 19; "La Serbie Glorieuse, L'art et les Artistes," in *Rev. d'art ancien et moderne des deux mondes*, Paris, 1917, pp. 68; see also articles about him in the New York *Current Opinion*, Sept. 1915, 194-195; *Literary Digest*, for July, 1915, 159-160, 161; An artiste serbe in *La Nation Tchéque*, I, 1915, 259-60; Lettre de Ivan Meshtrovich, *Ibid.*, p. 205-6, etc.)

M. Baring says:

> An illiterate peasant who, after having served under a French cook, reproduced and still reproduces, to the delight of the richer peasants when they employ his services on festive occasions, the finished simplicity, taste, and excellence of the best

French cooking. Among the peasants and the soldiers (who are peasants) I have seen astonishingly versatile men—men capable at the same time of cooking an excellent dinner, of mending a watch, of making fireworks, and of painting scenery for a theatre. In casual conversations with peasant workmen all over the country, I have never found myself up against a brick wall of obstinate non-comprehension, but I have had rather the experience of being constantly met half-way. Foreign architects and various other foreign employers of labor have told me that they found as a rule the Russian artisan adaptable, and quick to understand and carry out a new idea. (Ibid., p. 46.)

We might add that Tiffany's finest enamel silverware is made mostly by Russian peasants.

This inborn talent of the Slav peasant is also shown in no slight or common sense of beauty which prompts a Russian to harness three horses to one carriage in a very stylish manner. As other striking examples of Slavic originality in manual labor, we might also mention the pattern of embroidery and the harmony of bright colors which characterize all Slavic ornamentation and decoration, beginning with the ancient manuscripts [4] down to the beautiful enamel in gold and silver of to-day. The Serbian women hand weave the most beautiful rugs and hangings, of marvellously exquisite as well as durable material.

Brandes says that in this popular Slavic "intelligence, exactly the opposite of the English, the capacity for fructification, intellectual suppleness, is the predominating talent." Striking Slavic originality is also exemplified in the style of architecture. So, for instance, the style of the Russian-Greek Church shows a marked national character, although it includes several architectural styles (Byzantine, Mongolian, Hindoo, Persian, Gothic, Renaissance). The Cathedral of the Saviour (Moscow), the Church of the Resurrection in Petrograd, St. John Baptist Church at Uglich, the Cathedral of St. Basil the Beautiful at Moscow (sixteenth century), the Cathedral of St. Isaac at St.

Petersburg, Kremlin at Moscow, etc., are fine examples of Slavic architecture.[5] The Cathedral of Saviour is particularly beautiful when its guilded domes are glittering in the long, fascinating northern twilight which makes the Russian summer so attractive. This splendor is expressed in the following verse:

Of the splendor of the city
  When the sun is in the west!
Ruddy gold on spire and belfry,
  God on Moscow's placid breast;
Till the twilight, soft and sombre,
  Falls on wall and street and square,
And the domes and towers in shadow
  Stand like silent monks at prayers.

Slavic peoples never will be inflicted with philosophical hair-splitting and nonsense, as is indicated in their discussions or disputes in daily life or in fiction. Turgenyev in one of his novels describes a typical Slavic conversation which oscillates between all sorts of most fundamental talks on "progress, government, literature, the taxation question, the church problem, the Roman question, the law-court question; classicism, realism, nihilism, communism, international, clerical, liberal, capital, administration, organization, association, and even crystallization," which shows an all-around development of faculties in Slavic people. It has been observed by many foreigners who come in touch with Slavic intellectuals, that they talk "too much." Perhaps it can be explained by the fact that for years and years they have not been allowed to act, and, therefore, all their energies were devoted to talking, which served as a vent to their accumulated knowledge, so to speak. But this Slavic love to talk has in itself brought about very good results—the Slavic people were enabled to formulate more precisely their ideas about things, and when favorable time for action came they were able to put their words into action. Although they

love to talk and their conversation is so strenuous that sometimes they forget their meals and their sleep—their minds are always interested in the fundamental problems of life, as is illustrated by the amount of space given in Slavic novels to philosophical introspection and debate.[6] Even in poetry and in religion the Slavs have a horror of mere abstractness. No metaphysical spirit, no sentimentality whatsoever; great resourcefulness, perfect tact as regards men and manners, and in all their ideas, their habits and their literature, there is a strong positivism. Brandes says: "Intellectually, the Russians impress the stranger by their realism, their practical positive taste for the real, which has made them a great people and has won them so many victories in the battle of life." Graham claims that "Russia is evolving as the greatest artistic, philosophical, and mystical nation of the world, and Moscow may be said to be the literary capital of Europe." Alexander Pushkin too sings to Moscow (the ancient capital of Russia—center of true Russian feeling in racial and political matters):

> "Moskva! How much in that one sound
> Is rooted for a Russian heart!
> How many echoes it contains! . . ."

Moskva is also a Slavic Rome.[7] It is mentioned by chroniclers with the epithets, "the heart of Russia," or "collector of the Russian land." Moscow is really the central point of the Slavic national or racial self-consciousness. It was the capital of the early "Empire of Moscovy" until Petrograd was founded by Peter the Great. The people of Moscow are still the purest in stock of the Great Russian nation (See *Zabel*, Moskva, Leipzig, 1902).

Mr. Baring also points out very nicely the Slavic positivistic traits, practical spirit, their inborn realism, which acts as a powerful antidote to the Slavic plasticity and flexibility. He says:

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"Even in his religion, and especially in the observance of it, the Russian peasant will display a solid matter-of-factness.

"This positive quality, this realism, which is so solid, substantial, and rooted in the earth, and alien and inimical to what is abstract and metaphysical, is apparent everywhere among the Great Russians: in their songs, in their folklore, in their fairy tales, in their literature, their drama, their art, and their poetry. Compare the most romantic poets of Russia, Lermontov and Pushkin, for instance, with the romantic poets of other countries; it is like comparing pictures of the Dutch School with pictures by Blake. Lermontov is more closely akin in spirit to Thackeray than to Shelley and Byron, and Pushkin to Stendal than to Victor Hugo and Musset. Simplicity, naturalness, closeness to fact and nature, realism not in any narrow sense of this or that æsthetic school, but in the sense of love and reality and nearness to it, are the main distinctive qualities of all Russian art: from the epic songs of the fifteenth century and the fairy tales handed down from immemorial tradition by word of mouth, down to the novels of Tolstoy and Turgenyev, the fables of Krylov, the poems of Nekrasov, tales of Gorky, and the plays of Ostrovsky and of Chekov."

A. Leroy-Beaulieu in his *The Empire of the Tzars and the Russians* (New York, 1893-6, 3 vols.) also says:

"According to the remark of one of the Russian writers, it is the age-long effort to colonize Great Russia that has formed this disposition to see in everything the immediate end and the realistic side of life. There remains in the nation, in the cultivated circles as among the ignorant masses a distinct quality of positivism reflected to a greater or lesser degree." (See also, P. Charles, *Anatole Leroy-Beaulieu et l'Empire de Tsars*, in: *Rev. des Sciences Politiques*, Jan.-Feb., 1913).

And the beauty of all this is that the Slavic peasant shows

the great intellectual, moral, and æsthetic (artistic) nuclei. So, for example, a truly Russian national poet was *Taras Shevchenko* (1825-1861), a Little Russian, born at the village of Kirilovka (Kiev government), in the condition of a serf. The strange adventures of his early life he has told us in his autobiography. He did not get his freedom till some time after he had reached manhood, when he was purchased from his master by the generous efforts of the famous Russian poet Juhovski or Zhukovsky (1783-1852) and others. Besides poetry, he occupied himself with painting with considerable success. Shevchenko unfortunately became obnoxious to the Government and was punished with exile to Siberia (1847-1857). No one has described with greater vigor than he the old days of the Ukraine. In his youth he listened to the village traditions handed down by the priests, and he has faithfully reproduced them. The old times of Nalivayko, Doroshenko, and others live over again. Like the first Russian novelist, Nickolas Gogol (1819-1852), Shevchenko is too fond of describing scenes of bloodshed. In the powerful poem entitled "Haidamak" there is a graphic picture of the horrors enacted by Gonta and his followers at Utman. The sketches are almost too realistic. Like Burns with the old Scottish songs, so he, says W. R. Morfill, has reproduced admirably the spirit of the lays of Ukraine. The funeral of Shevchenko was a vast public procession; a great cairn, surmounted with a cross, was raised over his remains, where he lies buried near Kaniov on the banks of the Dnieper. His grave has been styled the *Mecca of the Southern Russian Revolutionists.* Shevchenko is the great national poet of the South-Russians. A complete edition of his works with interesting biographical notices, one contributed by Ivan Turgenyev, is published at Prague in 1876. A self-educated man, the son of a Siberian merchant, Nickolas Polevoi, he wrote a *History of the Russian People.* Besides he edited

The Telegraph, the well-known Russian journal. He was also the author of many plays, among others a translation of "Hamlet."

A Russian peasant writer was *Ivan T. Pososhkov* (born about 1670). Out of pure love for his country he began to write projects and books in which he endeavored to direct the attention of his government to many social defects, and to point out means for correcting them. He wrote a *Plan of Conduct* for his son (who was one of the first young Russian sent abroad, in 1708, for school education), entitled, *A Father's Testamentary Exhortation.* Pososhkov also wrote a *Book on Poverty and Wealth;* it is noteworthy inasmuch as it affords a complete survey of the Russian Empire under Peter the Great.

The well-known Russian author of international reputation, *Maxim Gorky* (properly Alexei Maximovich Pyeshkov), is a self-made man. He has not an academic training nor even the education of secondary school. He passed from one employment to another, being at various times a shoemaker's apprentice, a gardener, a ship's cook, a baker, a porter, a peddler, a workingman, a lawyer's clerk, and finally he became a tramp, and as such travelled over the greater part of Russia. He is the author of a large number of stories whose material he derived from his life experience among the proletariat and vagabond classes, of whose life and thought he is the interpreter. His *Foma Gordyéeff* (English translation by Miss Isabel F. Hapgood, 1902), is a story of international success, for in its gifted style, its unrelieved tragedy, its emphasis rather upon character delineation than plot, it is characteristic of Gorky's manner.[8]

Another examples of Slavic original capacity is *Michael Vasilyevich Lomonosov* (1711-1765), a peasant, born in the northern district of Kholmogory of the dreary regions of Archangel, has the honor of be-

ing the father of the Russian grammar and true founder of the Russian literature. (His father often took him to far-off towns, and from his early boyhood he had access to books and had a great desire for knowledge which he could not satisfy in his native town, and when seventeen years of age he stole away with a caravan of peasants going to Moscow, and there he started his new life). His works on rhetoric, grammar, and versification laid the permanent basis of modern Russian literature by limiting the use of old church Slavic forms in literary language. He is the father of modern Russian poetry; he, the peasant, wrote the first critical grammar of the Russian tongue, was the first to write pure and genuine Russian prose, and is still unsurpassed in Russian literature as a lyric poet. In his Russian grammar he first laid the principles and fixed the rules of language; he first ventured to draw the boundary line between the old Slavic and the Russian and endeavored to fix the rules of poetry according to the Latin standard. He is also known in physics. He was professor of physical geography, chemistry, natural history and the Russian language. Eager to benefit his fatherland, and conscious that he was able of doing so, he made practical application of many important improvements in architecture, navigation, mining, and manufacturing industries (in 1750 he was zealously engaged in the manufacture of glass for the government, set up a glass-factory, and applied his chemical knowledge to colored glass for mosaics—the great mosaic pictures which glorify Peter the Great, and the vast, magnificent holy pictures which adorn the Cathedral of St. Isaac of Dalmatia, in St. Petersburg, are the products of those factories, which still exist and thrive). He also was indefatigable in translating scientific works from the French and German, in writing a work on mining, many odes, poetical epistles, idyls, and the like; verses on festival occasions and tragedies to order; and had collected material

for a history, and planned extensive philological researches. In 1755 the University of Moscow—now attended by more than 7,000 students—was founded under his influence.

Another Slavic peasant's son and great patriot, *Vuk Stephanovich Karadzich* (1787-1864), a self-taught Serbian writer, has been called justly "the father of Serbian modern literature." Karadzich was an indefatigable scholar and patriot. Till his time the Serbian language had been, so far as all foreigners were concerned, simply *rudis indigestaque moles*. Few writers of books have had so great an influence, so purely beneficent, on the life of their nation as had he. Karadzich gave a powerful impulse to the development of modern Serbian and South-Slavic literature. His collections of creations of the mind of the Serbian common (peasant) people: (1) *The Serbian Popular Poetry* (1823-1824): *The Songs of Heroes* ("Yunachke Pyesme") and *The Women's Songs* ("Zhenske Pyesme");[9] (2) *The Serbian National Proverbs* (Cetinje, 1836, L+362; Vienna, 1849, LIII+388); (3) *The Serbian Popular Stories and Enigmas* (1821; Vienna, 1870, X-352),—all spring from the lips of the Serbian peasantry.[10] He is the author of *Examples of the Serbo-Slovenian Languages* (1857). He wrote the first Serbian grammar based on the popular tongue (*Pismenitza Serbskago Yezika*, Vienna, 1874; Jacob Grimm, a friend of Karadzich, furnished a preface to a revised edition of this grammar which has formed the basis of all published since; Grimm translated it into German in 1824; he also wrote a preface to the *Fairy Tales* of Karadzich.) A monumental work of this Serbian peasant's son is the first *Dictionary of the Serbian Language*, containing more than 60,000 words (*Lexicon Serbico-Germanico-Latinum*, Vienna, 1818), with translations in German and Latin, which, in a revised edition (1852), is still a standard work. He codified the Serbian law for Prince Milosh Obrenovich in 1829-30. He translated the New Testa-

ment into the living speech of the Serbian people for the British Foreign Bible Society (Vienna, 1847; Old Testament has been translated into living Serbian language a little later by Gjuro Danichich, the well-known Serbian philologist), and supplied Leopold von Ranke with material for the history of the "Serbian Revolution," the chief history of the Serbian independence (see Ranke's *The History of Serbia*, London, 1874, and *Serbien und die Türkei im 19. Jahrhundert*, Leipzig 1879; R. Du Moulin Eckart, *Ranke und die Serben*, in *Deutsche Revue*, XXXIV, 1909, 38-48). Finally, Karadzich invented a specially adapted spelling which is one of the most logical in existence throughout the world and founded it on the phonetic principle, i.e., he banished all unnecessary graphic signs and adapting his thirty-lettered alphabet to the alphabet facilitated his reform of the Serbian orthography, for his system, based upon the golden rule "Write as you speak, and read as it is written," proved to be the only scientific one and works smoothly and admirably. He also wrote many polemic pamphlets and dissertations without end.

In short, by an achievement almost unequalled in the annals of literature, he, the Serbian peasant's son, effected a complete and successful reform of both language and spelling, and imparted a distinctively national character to Serbian literature. For fifty years (1814-1864) his aim was to bring the spoken language of the people into literary use, on the ground that the idiom in which the Serbian national poems and legends are composed is the purest form of Serbian language, and the only worthy vehicle of the Serbo-Croatian literature. But like Martin Luther, this Serbian reformer was hated by the fanatics and the usual crowd of obscure old owls.

Another Serbian self-taught writer, *Dossitheus Obradovich* (1739-1811),[11] the first South-Slavic philosopher (who at the end of the eighteenth century spent some time in

London) (see Appendix I), was the first Serbian author to proclaim the wise principle that the language *as it is spoken* should be cultivated and not a jargon overloaded with archaic and supposed classical forms, i.e., that books for the Serbian people ought to be written in the language of the people. He is the "great sower," Socrates of South-Slavs. Like Benjamin Franklin, with whom he had much in common, this Serbian, entirely self-educated, who began life as an apprentice in his native place and subsequently became a moralist and admirable writer by sheer talent, force of will, and painstaking labor, acquired all the leading ideas and sound scholarship of his enlightened time. He was one of those men whose firm, sure hand clears the way before them, and whose like only too rarely arises at the beginnings of a literature. He published several prose works, in which he inaugurated the national education of his Serbian race, taught them to think, and proved the urgent need for school instruction and self-education. Only a few of Obradovich's contemporaries followed his example which he set in writing in the vernacular—although even he himself introduced from time to time purely Slavic words and forms. It was believed that the vernacular could not be raised to the dignity of a literary language, and that literature and science needed words and expressions which were entirely lacking in the common language. But Karadzich proved the fallacy of that assumption. By his publication of the Serbian national songs and poems, which he carefully collected, he opened the eyes of Serbian authors to the wealth and beauty of their own language, as spoken by the mass of people and used by national bards, called *guslars*. Such a famous guslar (a bard) was a blind Serbian peasant, *Philip Vishnyich*. Having lost his eyesight while yet a little boy, Vishnyich (Vishnjich) took the *gusle* and earned his living expenses by reciting the popular songs on old Serbian heroes. He moved first amongst the Serbians

of Bosnia, but when the news of the rising of the Serbs in Shumadia (northern part of Serbia) reached him, he left Bosnia, crossed to Serbia, and described and sang the struggle of his people against the Turkish rule in most beautiful poems.

Joseph Conrad, this son of distinguished Polish exiles from Russia, Teodor Joseph Conrad Korzieniowski, as he was originally named, easily leads the present school of English fiction, known by his *Almayer's Folly, Youth, Chance, Lord Jim, Mirror of the Sea, Nostromo, Folk and Other Stories, Point of honor, Outcast of the Island, Secret Agent, A Personal Record, A set of six Twixt land and sea, The Nigger of "Narcissus," Typhoon, Some Reminisences, Under Master Eyes, Victory, Within the Tides, Romance, The Inheritors*, etc. (The last two fictions he wrote together with M. Hueffer.) When Conrad published his *Almayer's Folly* the *Spectator* said this: "The name of Mr. Conrad is new to us, but it appears to us as if he might become the Kipling of the *Malay Archipelago*." He was born in the Ukraine, in 1857. Until his *seventeenth* year he was unfamiliar with the English tongue. At *thirty-seven*, he settled in England, and began to write in English. In the essay, *The Genius of Joseph Conrad* (in James Huneker's *Ivory Apes and Peacocks*, N. Y., Scribner, 1916), we read: "When the insistent drums of the great god Réclame are bruising human tympani, the figure of Joseph Conrad stands solitary among English novelists as the very ideal of a pure and distinguished artist" (p. 1). On page 5, we read the following lines: "I cannot recall one who has so completely absorbed native idioms, who has made for himself an English mind (without losing the profound and supersubtle Slavic soul) as has Joseph Conrad. He is unique as a stylist. His sensibility, all Slavic, was stimulated by Dickens, who was a powerful stimulant of the so-called Russian July." (See also, R. P. Halleck, *New English Literature*, N. Y., American

Guslar Filip Višnjić

Gusle

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Book Co., 1913, p. 589; R. B. Bennet, *Books and Persons;* being comments on a past epoch, 1908-1911, N. Y., Doran, 1917; H. L. Mencken, *A Book of Prefaces*, N. Y., Knopf, 1917; *H. Walpole*, Joseph Conrad, N. Y., Holt & Co., no date, pp. 127, etc.)

Professor *Thomas G. Masaryk* of the Czech University at Prague, a son of a Czech coachman, was a blacksmith's apprentice until his fifteenth year. To-day he is one of the greatest Slavic philosophers, sociologists, educators, politicians, and journalists of international reputation.

We could easily add the names of many other self-taught Slavic writers, artists and other distinguished persons, but space forbids. All those instances indicate the latent power of the Slavs in the field of culture and civilization. The Slav is not an inferior being to, for example, the German, because there are no really inferior or superior races or nations, but only races and peoples living outside or within the influence of culture.[12] Slavic great impressionability, intensity, fundamental earnestness and predisposition to deep religious feelings as it is expressed by the Slavic instinctive faith in Christianity and championship of it; Slavic wonderful imagination and Slavic peacefulness—all these fundamental traits of the Slavic people. The Slavs who have done what deserves admiration and gratitude, what helps other peoples and gives them hope, are a great asset to Humanity.

CHAPTER XIII

PROVERBIAL WISDOM OF THE SLAVS

BROADNESS of mind and largeness of heart of the Slavs are virtues which are among the commonest. The peasantry of Slavic origin, like most agricultural people, are subtle and cunning despite their simplicity. They have a world wisdom all their own and a philosophy of life as well. Shrewdness and common practical sense are the qualities by which the Slavs set the highest store. Great is the Slavic scorn of a man "without a Tzar [1] in his head," as a Russian proverb says. The Slavic common people have a large store of proverbs which are the apt and often the picturesque expression of a shrewd and practical wisdom, expressed in short and telling sentences, very often in rhyme. Just for the sake of illustration, let us mention only a few Slavic proverbs, which are the quintessence of that people's practical wisdom, or the result of their own observation of the laws ruling the practical life of individuals, society, and the nation. According to the well-known German scholar, Jakob Grimm, the Serbian proverbs "show with what a treasure of worldly wisdom and sensible views the Serbian people are endowed."

RUSSIAN PROVERBS

If the prince is bad, into the mud with him.
Our souls are God's; our bodies, the Tzar's.
Do not blame the mirror, if your face is ugly.
You look for the horse you ride on (for absent-mindedness).
When the ass bears too light a load, he wants to lie down.

No matter how much you feed a wolf, he will always return to the forest.

If the child does not cry, the mother does not understand it.

An old crow croaks not for nothing.

When you die even your tomb shall be comfortable.

Dogs bark and the wind carries it away.

A father's blessing cannot be drowned by water nor consumed by fire.

Every fish is not a sturgeon.

Where there are no fish, even a crawfish calls himself a fish.

Cossacks are like children; when there is little they'll eat it all, when there's a lot they'll leave nothing.

Every fox takes care of its tail.

A fox sleeps, but counts hens in his dreams.

An old friend is better than two new ones.

A present is cheap, but love is dear.

The slower you go the further you will be.

A great guest is always dear to a host.

An unbidden guest is worse than a Tartar.

A great head has great cares.

Every cricket knows its own hearth.

Honor is on his tongue and ice under it.

The open mouth never remains hungry.

Alone like finger.

A husband's cuffs leave no mark.

He runs from the bear to fall in with the wolves.

A word of kindness is better than a fat pie.

The nobleman is always in the right when the peasant sues.

Truth is straight but judges are crooked.

It is a subject of laughter to all the world, according to the German manner.

When you go to law against the emperor, God himself should be the judge.

A living mouse is better than a dead lion.

A good citizen owes his life to his country.

A fool shoots; God guides the bullet.

He is a fool who avoids the place where he has aforetime broken his nose.

Not God above gets all men's love.

One whip is good enough for a good horse, for a bad one not a thousand.

The spoken word cannot be swallowed.

A dog is wiser than a woman; he does not bark at his master.

If the thunder is not loud the peasant forgets to cross himself.

When the priest visits you do not be overjoyed; he will soon begin to beg.

Make thyself a sheep and the wolf is ready.

The overlicking (flattering) tongue soon makes a wound.

Trust in God but mind your business.

A maiden's heart is a dark forest.

That which is taken in with the milk only goes out with the same.

When money speaks, truth keeps silent.

A mother's love will draw up from the depths of the sea.

The morning is wiser than the evening.

He who steadies himself between two ships will certainly be drowned.

Smoke rises only from large blocks of wood.

Men speak to each other by words, animals by signs.

A thief does not always thieve, but be always on your guard against him.

Every tribe has its chief, every mountain its wolf.

Time does not bow to you, you must bow to time.

Man is caught by his tongue, and an ox by his horns.

With seven nurses a child will be without eyes.

Your feet are crooked, your hair is good for nothing, said the pig to the horse.

He who weeps from his heart will provoke tears even from the blind.

The wise man strikes twice against one and the same stone.

Spare the rod and spoil the child.

Although a German is a good man, it is still better to hang him.

A woman's hair is long, but her sense short.

A word isn't a bird; if it flies out you'll never catch it again.

Better to beg than to steal, but better to work than beg.

The burden is light on the shoulder of another.

The prayer of the mother fetches her child out of the bottom of the sea.

Bread is our father, but *kasha* (porridge) is our mother.

God watches over little children and drunkards.

He deceives thee, who tells that he loves thee more than thy mother does.

No bones are broken by a mother's fist.

He has of (*i.e.*, is like) his father.

Be born neither wise nor fool, but lucky.

You should lecture neither child nor women.

The Russian is clever but always too late.

When you baptize a Jew, keep him under the water.

By birth a landlord, by deeds a Jew.

A Christianized Jew and a reconciled fire are not to be trusted.

A Russian can be cheated only by a gypsy, a gypsy by a Jew, a Jew by a Greek, and a Greek by a devil.

Wherever there is a German woman there is a falsehood, and where there is a gypsy a theft.

A German is at ease only when his paunch is well lined with potatoes and he has tobacco to smoke.

Who is born a German is punished enough by God.

One's head is relieved when one curses a German.

A German is like any weed, it grows where'er you drop it.

A German is the enemy of the Slav.

For the Slavic tongue hope nothing good from the German.

God teaches man, but the devil teaches the German.

One Jew is equal in cheating to two Greeks, and one Greek to two Armenians.

The Frenchman's legs are thin, his soul little, he's fickle as the wind.

A fighting Frenchman runs away from even a she-goat.

When God made the world he sent to the Poles some reason, and the feet of a gnat, but even this little was taken away by a woman.

We are not in Poland, where the women are stronger than the men.

A Pole tells lies even in his old age.

Man proposes, God disposes.

'Tis not the position that adorns a man, but the man the position.

To-day in purple, to-morrow in the grave.

Every baron has his fancy.

So many men, so many minds.

To teach a fool is like curing the head.

One need neither sow nor reap fools—they grow freely.

Riches are of little use to a fool.

If the bird sings too early, beware of the cat.

What is sport to the cat is terror to the mouse.

Thievish as a cat and timid as a hare.

Shear your sheep, but don't skin them.

Beware of the fore part of an ox, the hind part of a mule, and all sides of a monk.

Speak of the devil and he is sure to appear.

Hawks do not pick out hawk's eyes.

A bull cannot be skinned twice.

What the sober man retaineth the drunkard revealeth.

Wine gladdens the heart.

The ocean is but knee-deep to a drunken man.

Love does much, but money does more.

Misfortune never comes alone.

Fortune favors fools.

The rarer the visits, the more welcome the guest.

A flatterer is as bad as a liar.

Out of the abundance of the heart the mouth speaketh.

Believe only half of what you hear.

Words as honey, deeds as gall.

You must reap what you have sown.

As one makes his bed so he must lie in it.

As is the father, so are the children.

If the father is a fisherman the children look into the water.

A good friend is worth a hundred relations.

They are berries of the same field.

The end crowns the work.

Walk fast and you catch misfortune, walk slowly and it catches you.

The devil grew sick, and a monk he would be.

All went well, but the devil brought ill-luck.

A full man does not understand a hungry man.

A hungry belly has no ears.

No man can serve two masters.

Nothing can be made out of nothing.

All is not gold that glitters.

One nail drives out another.

One woman a market, two a fair.

Strike the iron while it is hot.

Science cannot be acquired without pain.

Of two evils choose the least.

The pitcher goes so often to the well that it comes broken at last.

What is fallen from the cart is lost.

Still water runs deep.

Measure thy cloth ten times, thou canst cut it but once.

No rose without a thorn.

Do not spit into the well—you may have to drink out of it.

Spit in his eyes, and he will say it is the dew of heaven.

Twice the wife is dear to her husband—when he marries her, and when he buries her.

If you go to war, pray; if you go on a sea-journey, pray twice; but pray three times when you are going to be married.

He has not known misfortune who has not married a young widow.

Poverty is no vice.

First investigate and then condemn.

The first wife is from God, the second from man, the third from the devil.

There is no rule without an exception.

His face is ugly, but his mind is upright.

Many are called, but few are chosen.

Money begets money.

Fools ride in carriages while clever people walk on foot.

Necessity has its own law.

Necessity has no laws.

He who has not been to sea does not know what suffering means.

If you have had enough of your friend, grant him a loan.

Who wants to know much must sleep little.

Well begun is half done.

All beginnings are hard.

Like father, like son.

Many words, but no sense.

Not all who sing are happy.

The poor sing songs, while the rich only listen.

He likes it as a dog the stick.

There are no goods without pains.

A bad peace is better than a good quarrel.

God is too high, and the Tzar too far away.

One spark set Moscow on fire.

A husband is feather of his wife, a wife is the crown of her husband.

Let there only be mind, and the devil will not fail.

He is stupid as a cork.

Even God cannot satisfy everybody.

THE SERBIAN PROVERBS

Better to look from the mountain than from the dungeon.

Every cow licks her own calf.

The best man in the field is the most worthy of a crown.

The willing dancer is easily played to.

Without tools there is no trade.

Without discussion no resolution.

He who works has much, he who saves, still more.

Woe to the legs under a foolish head.

Woe to the house who has no master.

The lie has short legs.

The bottom of a lie is easily seen.

Who readily lies readily steals.

Who is quick to believe is quickly mistaken.

A stone that is often moved does not cover itself with moss.

Who does not know how to serve cannot know how to command.

Who makes frequent inquiries about the road does not go astray.

Who does not take care for the goods of other people will never have his own.

If you wish to know what a man is, place him in authority.

It is better to have an ounce of wisdom than a hundredweight of physical strength.

Better ever than never.

Better something than nothing.

It is better not to begin than not to finish.

The head is older than the book (i.e., the head is more to be respected than the book).

Debt is a bad companion.

When a man is not good himself, he likes to talk of what is wrong in other people.

When a man undertakes something he ought to persevere.

As the master is, so also are the servants.

Who judges hastily will repent quickly.

Who up to his twentieth year does not save some money, will be a burden to the family to which he belongs.

Who wishes to rest when he gets old ought to work while he is young.

Union builds the house.

Women will keep only such secrets of which they do not know anything.

Women are there to talk, men to work.

Woman has nine souls (other version: Nine lives like a cat).

A man can show his wife, arms and horse to his friends, but he should never entrust them to their hands.

As we cannot do as we will, we will do as we can.

If I cannot propose a toast, I can drink the wine.

A sick person eats little, but spends much.

Better let the village perish than the old customs in the village.

We bend the tree when it is young.

An ounce of good luck is better than hundreds of pounds of brain.

The fools build the houses; the wise men buy them when they are ready.

Even the singing requires some effort.

Great people and dogs never shut the door behind themselves when they leave.

Vineyards have no need of prayers, but of mattocks.

A cheerful heart spins the flax.

More men die from eating than of hunger and thirst.

The devil never sleeps.

Where the devil cannot cause a mischief there he sends an old woman, and she does it.

Even the Holy Patriarch, when hungry, will steal a piece of bread.

Two men without souls, the third man without head (i. e., false witnesses may bring about the condemnation of an innocent man).

A good merchandise easily finds a market.

In the forests a tree leans on tree, in the nation a man leans on man.

Where big bells ring, the little bells are not heard.

Although a cow may be black her milk is white.

The farmer has black hands but white bread.

A wise man walks slowly, but reaches his goal quickly.

A castle, offered for a dinar (the Serbian silver coin, equivalent to a French franc), but there is no dinar.

A kind word opens the iron door.

It is better to have profit-selling bran than to have loss-selling gold.

If the merchant were always only to win he would be called *winner* and not *merchant.*

The patch sustains the household.

Mend the hole while it is small.

Who does not mend old clothes will not wear new ones.

The unjustly acquired wealth never reaches the third generation.

Who hopes to get a profit ought to be prepared also for a loss.

Who intends to save ought to begin early.

It is easier to earn than to keep.

Who asks at once for much returns home with the empty sack.

If a man does not begin to save while the sack of wheat is full, he will not save much when the wheat is at the bottom of the sack.

Keep white money in reserve for black days.

Without health there is no wealth.

It is not easy to meet the good, but it is easy to recognize it.

A middling good luck is the best.

Boast to a stranger, complain only to a friend.

Every loss teaches men to be wiser.

Work as if you are to live a hundred years; pray to God as if you are to die to-morrow.

An earnest work is never lost.

Who does not take care for *little* never can have *enough.*

With whom they see you, with him they put you on the same list.

He who mixes with the refuse ought not to be astonished if the pigs devour him.

The figs on the far side of the hedge are sweeter.

A smooth river washes away its bank.

One does not feel three hundred blows on another's back.

It is sometimes right to obey a sensible wife.

Blame a man when he can hear you, praise him when he is away.

Better to be the cock for one day than the hen for a month.

A mighty river owes its power to the little brooks.

A sulking priest will get no stipend.

Barking dogs do not trouble the sea.

A sheep which finds its own wool burdensome is, like its wool, worth nothing.

An apple that ripens late keeps longest.

You cannot possibly bake ginger-bread for all the world.

When the thunder roars loudest the rain is nothing.

Woe to the mother-in-law who has to live in the house of her son-in-law.

Who possesses the shore possesses the sea; and the castle is his who holds the plain.

Why is the devil so wise? Because he is so old.

Man resembles an inflated tube (Compare it with Seleucus in Petronii Cena Trimalchionis: "heu, eheu! uterus inflati ambulamus.").

If an old dog barks looks out for mischief.

If you do not feed the cat you must feed the mice.

If close enough even a green branch will be burnt together with a dry one.

If one has not got the penny, a palace is too dear even at that price.

If Fortune does not wait for you, you cannot overtake her even with the fastest horse.

It is the foolish that fight the bottle and the wise that drink the wine.

It is an easy job to shoot from behind a big tree.

It is an easy matter to throw a stone into the Danube, but very difficult to get it out.

Twice only man rejoices, when he marries a wife and when he buries her.

The grave-digger buries exactly what the cradle lulled to sleep.

The merchant is a huntsman. (Tennyson says: "Who but a fool would have faith in a tradesman's ware or his word.")

There is as little measure in the Main as faithfulness in fickle men.

The ox is tied by his horns, man by his tongue.

He who spares the guilty harms the innocent.

He who buys what he does not want will soon have to sell the things he does want.

Boast when you are with foreigners, but complain only to your own people.

Even our favorite guest is a bore after three days.

Even the cow defends herself with her trail.

Give me a friend who will weep with me; those who will laugh with me I can find myself.

He who has not learnt something at twenty years of age, nor saved something at thirty, will be a burden to his family.

Every one attempts to bring all the water he can to his own mill.

Fortune at first gives you a glass brimming over with blossoms; woo her again and she hands you a glass full of wine; marry a third wife and the glass is filled with poison.

Every parson's purse is deep.

You must not bark if you cannot bite!

What the winter wears out the summer does not see.

My head will suffice to pay even for the Tzar's.

No grass is left where an army passes.

People with white hands like other people's work best.

Poverty and cough cannot be concealed.

Since we cannot do as well, we will do as we can.

Speak the truth but then clear out quickly.

Strike out new roads but stick to your old friends.

Marry with your ears and with your eyes (Nietzsche in his *Human, All-Too-Human*—see the sixth volume of *The Works of F. Nietzsche,* edited by Dr. O. Levy, N. Y., Macmillan—says: "Before entering on a marriage one should ask one's self the question: 'Do you think you will pass your time well with this woman till your old age?' All else in marriage is transitory; talk, however, occupies most of the time of the association." Maximillian A. Müggе says that, no doubt, the transitoriness of beauty and the great importance of sound information about the character and affairs of the "intended" are stressed by this Serbian proverb).

Trust no one but yourself and your steed.

To run away is disgraceful but decidedly useful.

Three hundred good intentions in the evening; in the morning, but Hell's paving stones.

The soldier in peace time is to us what the stove is in summer.

The coals under the slack burn you must.

The edge of a woman's tongue is keener than that of a Turkish sword.

The estimate of travelling expenditure is no good on the journey.

The man who has no sense of honor is without a soul.

The man who says right is right will never possess even a cow to milk.

The man who weeps over the world will die without eyes.

There is no need to pray for ruin and death.

There is no stronghold more impregnable than a poor man

(because he has nothing and fears nothing).

Better to be in the grave than to live a slave.

Beat a bad man and he will but grow worse.

Avoid both the fool and the saint!

A stupid fox traps himself with one foot but a clever one with all four.

A cheese that weeps, and a whisky that warms are worth something.

A dog that is to be killed is named a mad dog.

A good reputation is known far and wide, but a bad reputation reaches even to the ends of the earth.

A honeyed mouth opens iron gates.

A sheep which finds its own wool burdensome is, like its wool, worth nothing.

It is better to die than to have evil offspring.

It is better to return in the middle of one's journey than to pursue it to the end of a bad road.

Look at the mother first and then marry her daughter.

Man is harder than a rock and more fragile than an egg.

Man goes through the world like a bee through the blossoms.

Man is a learner all his life and yet he dies in ignorance.

He who deceives me once is a scoundrel, but he who deceives me often is a smart man.

He is not an honest man who has burnt his tongue and does not tell the company that the soup is hot.

Even God has not been able to please everybody.

God comes with velvet feet, but with hands of iron.

God does not love a man who never suffered.

God is with the worker.

As long as a man is begging he has a golden mouth; but he turns nasty when he is to repay.

Truth is slow but far-reaching.

Only in the union of Serbs is salvation.

Meat is only good when outside the hide and fish when out of the water.

My castle may be small, but I am the governor.

Mightier than the Tzar's will is the will of God.

Sooner will a mother forget her offspring than God his creatures.

Some people can even make lead float where others will see their very straws sink.

Not the thought is the sin, but the deed.

People always chastise the fiddler of truth with his own bow.

One should cease praying to a saint who does not help.

Rather fight with a hero than kiss a coward.

Scarcely has the hungry beggar-woman eaten her fill than she wants people to call her Madam.

Priest *and* peasant know more than the priest alone.

Pigs do not bite one another, but as soon as they behold the wolf they fight him, united.

Better Turkish hatred than German love.

A German isn't afraid of losing his underwear (because he doesn't wear any).

THE POLISH PROVERBS

Mountain may not meet mountain, but man will always meet man.

Better poor, young and wise, than rich, old and a fool.

The hen's eyes follow her eggs.

He who plays with a sword plays with the devil.

The lips that curse shall want bread.

The devil alone can cheat the Hebrew.

He is a German, do not believe in him.

As long as the world exists, the German never was a brother to a Pole.

A German deceives the Pole, the French, the German; a Spaniard, the French; a Jew, the Spaniard, the devil only, the Jew.

The Italian is for the physician, the German for the merchant, and the Pole for the hetman (chieftain).

Only what I drink is mine.

The devil is not so black as he is painted.

The fox goes through the corn and does not eat but brushes it down with his tail.

A guest and a fish after three days are poison.

A common word is always correct.

Better under the beard of the old than the whip of the young.

Man cannot divide beauty into dollars.

A church stone drops gold.

The cow that does not eat with the oxen, either eats before or after them.

I see by my daughter-in-law's eyes when the devil takes hold of her.

The devil is fond of his own.

Who places his confidence in a woman is a fool.
Friends and mules fail us at hard passes.
Every one has his hands turned towards himself.
The nobleman on his plot of ground is equal to Wojewode or Palatine.
He that is unkind to his own, will be unkind to others, etc.

THE CZECH PROVERBS

As you will respect your parents so your children will respect you.
He shall not tell what he does not know.
Who keeps silent teaches two.
A good beginning is half the problem of work.
Still waters run deep.
He has more in one finger than another in his whole body.
Although the child does wrong still the mother loves it.
Be friendly with good people; stay away from bad people.
Where there is a German woman, there is false-heartedness—where there is a gypsy, there's robbery.
Do not believe in a Hungarian unless he has three eyes in his forehead.
We have everything but salt.
Who praises himself does not carry much in his head.
Peace with the Germans is like that between a wolf and a lamb.
Whenever there is a German present, even the nails quake.
Keep your eye on everything if you don't want the Germans to steal it.
It's a German, don't trust him.

Other Slavs also have their proverbs which are of similar type, but the space does not allow us to enter here into their proverbial capacity. [There are several collections of such proverbs in almost all Slavic dialects. ***Russian*** collections are published by Vladimir Dahl (1862), F. Buslayev (1890), V. J. Snyegirev (1848), Rel. Ilkevich (1884), V. S. Vislochy (1869), J. Nosovich (1852), W. Dybowsky, T. Bogdanovich (1785), Barsovel (1770), D. Kniazevich (1822), J. Snegriv (1831), A. Yermolov (1908), V. N. Peretz (1898), A. L. Pogodin (1903), I. L. Illyustrov

(1915), D. Byelov (1884), A. S. Arkhangelski (1904), N. F. Sumtzov (1897), L. Segal (*Russian Proverbs and their English Equivalents* (London, Paul & Co., 1917, 63); J. Altman (*Die Sprichwörter der Russen*, in: *Jahrb. f. slav. Lit.*, vol. 26-27, 1855, 377-356); B. Mannassewitsch (*Russicismen*, Leipzig, Gerhardt, 1881, 48); *Altslawische und Russische Sprichwörter* (*Arch. f. slav. Phil.*, xiii, 1854, p. 60), etc. *Polish* collections are published by A. Weryha-Darovski (1874), F. K. Brzozowski (1896), Dr. Andr. Cinciol (1885), Oskar Kolberg (1865-98), Wojcicki (Warsaw, 1836), Adalberg (*Sprichwörterlexikon*, Warschau, 1894), Würzboch (*Die Sprichwörter der Polen historisch erläutert*, Lemberg, 1846, new ed., 1852), etc. The proverbs of the *Lusatian Serbs* are collected by Jan R. Wjela (*Sprichwörter*, Berlin, 1903). The *Czecho-Slovak* collections are published by Jan Amos Komensky or Comenius (1901), V. Hykes (1874), V. Flajshaus (*Die ältesten böhmischen Sprichversammlung*, in: *Arch. f. slav. Philol.*, xxviii, 1906, 284-92), K. Hruby (1880), Jan Nep. Stark (1871), A. Rybichky (1872), Josef Dobrowsky (1804; in German), Fr. D. Trunka (1831), P. Dolezale (1746), Antonin Bernoulak (1790), J. Rybay. The *Kashub* collections are published by Florian Cenova (1866), St. Cejanov, Vojskasin. The *Slovene* collections are published by Am. Janezice (1852), F. Kabek (1887). The *Bulgarian* collections are published by Iv. Bogoyev (1842), Ljub. Karavelov (1861), Vasily Choljakov (1872), and H. Bernard, P. Slaveikoff, & J. Dillon (The Shade of the Balkans: Being a Collection of Bulgarian Folksongs and Proverbs, London, Nutt, 1904, pp. 328). The *Serbo-Croatian* collections are published by Karadzich (1835; 2nd edition, Vienna, 1849), Mijat Stojanovich (1866), Gjuro Danichich (1871), T. Kasumovich (1911), M. L. Popovich & Veljko Petrovich (1907), T. Dimitrijevich (1913), A. Hilferding, etc. There is a Magyar collection of the Serbian proverbs: *Szerb Népdalok és Hös-*

regék, Az eredetiböl forditotti Székács J. Második Könyvtár, Sz. 229, 1875. See also Maximilian A. Müggе's Serbian Folk Songs, Fairy Tales and *Proverbs*, London, Drane's Danegeld House, 1916, pp. 147-152; *National Proverbs: Serbia*, London, 1917, 91; *Acs, K.*, Magyar, Német, Olasz, Roman (Olah), Czeck-tot és Szerb beszélgetések otton és uton, Pest, Leufler & Stolp, 1859.]

CHAPTER XIV

LINGUISTIC TRAITS

SLAVIC intellectual originality is also shown in the expression, in the Slavic language, which like Greek, Latin and Anglo-Saxon belongs to the great Indo-European or Aryan linguistic family of which Sanskrit is the best known form. (Prichard, in his *Eastern Origin of the Celtic Nations*, London, 1831, declares the Celts allied by language with the Slavs, Germans and Pelagian stocks.) Comparative philology shows clearly that of all European languages the Slavic idioms stand the nearest to the old Indo-Iranian stocks. Among these languages Slavic is most closely connected with the so-called Baltic group (Old Prussian, Lettic, and Lithuanian). (Auguste Compte prophesied *a priori* that the comparative study of languages will lead to the recognition of their unity as a historical fact, for, he says, "Each kind of animal has but one cry.") [1] Following the division of the Slavic nations or tribes into the eastern and western stems, their languages have been divided—in 1822—by Josef Dobrovsky,[2] the "patriarch of Slavic philology," into two classes, the first containing the Russian and the Serbian varieties, the second embracing the Czech and the Polish idioms. It is the first attempt at a scientific classification of the Slavic dialects or languages. He recognized 9 Slavic peoples and tongues, viz., Russian, Illyrian or Serb, Croat, Slovene, Korotanish, Slovak, Czech, Lusatian, and Polish. Alexander N. Pypin and Vladimir Spasovich,[3] in their *History of Slavic Literatures*, classify the Slavic languages into two branches: South-eastern and

Western.[4] A later somewhat conventional division was into Eastern, Southern, and Western. In his *Slavic Ethnology* (1842) Pavel Shafarik enumerated 6 languages with 13 dialects (Russian, Bolgarish, Illyrian, Lechich, Czech, Lusatian). The great Russian scholar, J. Sreznejevsky, held that there were 8 Slavic tongues (Great Russian, Little Russian, Serbo-Croat, Korotonish, Polish, Lusatian, Czech, Slovak). In 1865 A. Schleicher enumerated 8 Slavic languages (Polish, Lusatian, Czech, Great Russian, Little Russian, Serb, Bulgarian, and Slovene). In 1907 Dm. Florinsky enumerated 9 Slavic tongues (Russian, Bulgarian, Serbo-Croat, Slovene, Czecho-Moravian, Slovak, Lusatian, Polish, and Kashube). In 1898 Vatroslav Jagich held that there were 8 Slavic languages (Polish, Lusatian, Czech, Great Russian, Little Russian, Slovene, Serbo-Croat, Bulgarian). Franz Mikloshich counted nine Slavic languages; he considers the Slavic dialects without trying to reduce them to groups: Palaeo or Old Slovenian, Neo-Slovenian, Bulgarian, Serbo-Croatian, Little Russian, Russian, Czech, Polish, Upper Lusatian and Lower Lusatian.[5]

Though attempts at a genetic classification must be futile, the labors of Slavic linguists have ascertained a number of marked peculiarities, such as the preservation, to a large extent, of the primitive free accentuation; completeness of their system of declensions, the nouns, pronouns, and adjectives have seven cases, the absence of pronouns in the conjugation of the verb, pure vowel-endings, the fixed quantity of the syllables, the free construction of sentences, the richness of their vocabulary, the want of articles (as in Latin), with the exception of the Bulgarian, which suffixes one to the noun; they have three genders; some dialects have a dual, in which the nominative and accusative, the genitive and locative, the dative and instrumental cases are always alike; the verbs are divided into perfect and imperfect, whose relation to each other is about the same as that of the per-

fect and imperfect tenses in the conjugation of the Latin verb; all the dialects are comparatively poor in vowels, and like the oriental languages poor in diphthongs; there is a great variety of consonants, and especially of sibilants, but *f* is to be found only in the Serbian; Slavic words seldom begin with *a*, and hardly ever with *e*, the letters *l* and *r* have in some Slavic tongues the value of vowels, and words like *tvrdy* (hard) *vjtr* (morning) are in metre used as words of two syllables. Slavic surnames are many times long and melodious, ending with *vich* (or witch), which formerly was a sign of blood-royal. The Slavic word *nov* means merely *new*,—one of the words, by the way, showing the affinity of the Slavic with Latin, English, and the other Indo-European tongues—and is suggestive not only of new land, but of new peoples and new ideas. (Professor Barrows is working with Leo Zelenka Lerando of Ohio State University on an interesting pamphlet: *Phonetics of Slavic Languages and English* as aid for the American or English student studying Slavic languages and the immigrant studying English).[6]

The following main characteristics of the Slavic tongues must be especially pointed out: *First*, disappearance of closed syllables, entailing the loss of final consonants, as "domu" ("house"; Old Church Slavic = O. Ch. S.); "dom" (Russian or R., Serbo-Croatian or S. C., Bulgarian or B., Slovene or Se.), "dum" (Polish or P., Czech or Cz.), "damas" (Sanskrit or Skt.), δόμος (Greek or Gk.), "domus" (Latin or Lat.).

Second, monophthongization of primitive diphthongs, as "zima"(winter; Common Slavic or C. S.), χεῖμα (Gk.), "ucho" or "ukho" (ear; S. C.), "auris" (Lat.).

Third, change of short "i" and "u" into indistinct sounds, "ĭ", "u", in Old Slavic (O. S.), as "vĭdova" (widow; O. Ch. S.), "vidhâva" (Skt.), "vidua" (Lat.).

Fourth, development of nasal vowels, as "petu" (five; O. Ch. S.), "pieć" (P.), "pet" (S. C.), "pañca" (Skt.), πέντε

(Gk.), "quinque" (Lat.), "penkì" (Lithuanian or Lith.).

Fifth, development of the peculiar sound "y" from the primitive "ū", as "dymu" (smoke; O. Ch. S.), "dym" (R., P., Cz., S. C., Se.), "dhu más" (Skt.), θυμός (Gk.), "fūmus" (Lat.), "dúmai" (Lith.).

Sixth, change of the palatal "kh" into "s", "g", "gh", into "z", as (1) "k"—"slovo" (word; C. S.), κλυτός (Gk.), "inclutus" (Lat.); "cloth" (Old Irish or O. I.), "s'rutas" (Skt.); (2) "g"—"znati" (to know; O. Ch. S.), "znat'" (R.), "znati" (S. C., Se.), "znac" (P.), γιγνώσκειν (Gk.), "gnoscere" (Lat.), "jña" (Skt.), "zinóti" (Lith.); (3) "ĝh"—"azu" (I.; O. Ch. S.), "ahám" (Skt.), "az" (B.), ἐγώ (Gk.), "ego" (Lat.), "ik" (Gothic or Goth.).

Seventh, change of primitive intervocalic "s" into "ch" or "kh"—"ucho" (ear; C. S.), "ausis" (Lith.), "auris" (Lat.), "ausō" (Goth.).

Eighth, palatization of the gutturals "g", "k", "kh", into "ž" (zh), "č" (ch), "š" (sh) before palatal vowels "e", "i", "ī", "ē" (ě), and "j"; later into "z", "c", "s", before "ě" and "i" resulting from primitive "ei", "oi", as (1) "ž" (zh) —"zhivu" (alive; O. Ch. S.), "vivus" (Lat.), βίοσ (Gk.), "beo" (O. I.), "quius" (Goth.), "jīvás" (Skt.), "gývas" (Lith.); "ch"—"ochese" (gen. sing. of "oko", eye; O. Ch. S.), "oko" (C. S.), "akìs" (Lith.), "oculus" (Lat.), "Auge" (German or G.), "ushesa" (nom. pl. of "ucho" or "ukho," ear; O. Ch. S.), "ushi" (S. C.); "bozhe" (loc. sing., and "bozi", nom. pl. of "bogu", God; O. Ch. S.); "chloveche" (loc. sing., and "chloveci", nom. pl. of "chlověku", man; O. Ch. S.); "dušě" (loc. sing. and "dusi", nom. pl. of "duchu" or "dukhu", soul; O. Ch. S.).

That the philological affinity of the Slavic tongues closely corresponds is doubtless in view of such phenomena as follows:

First, "tj" (also "ktj", "gtj") becomes "č" (ch) in Eastern Slavic languages, as "svěcha" (candle; for "svět-ja");

"sht" in B., as "svěshta"; "k'" in Macedonian Slavic, "svek'a"; "ć" ("ty," or sofe ch, like a soft "ch" in "church") in S. C., as "svěcha", "svecha" (Se.); c (= ts in "cats") in Western Slavic dialects, as "svice" (Cz.), "swieca" (P.); "dj" becomes "ž" (zh), as "mezha" (boundary line; R., for "medja"); "medius" (Lat.); "medja" (S. C., "j" with "d" is pronounced here as English "j"); "méja" (Se.), "zhd" in B. "mezhda"; in Western Slavic dialects: "z" in Cz., "mieze"; "dz" in P., "miedz."

Second, "pj", "bj", "vj", "mj" becomes "plj", "blj," "vlj", "mlj" in R., as "toplju" (heat), infinitive "topit'"; "ljublju" (I love), infinitive "ljubit'"; "lovlju" (I seize) infinitive "lovit'"; "zemlja" (earth), for "zemja"; the epenthetic "l" also appears in S. C., B., and East Slovenian, while in the Western Slavic dialects the sound "l" is absent.

Third, before "l" and "n", "t" and "d" fall out in R. and South Slavic dialects, as R. "plel" (I led), "vel" (I wove), from "pletu" (I lead), "vedu" (I weave); "t" and "d" are retained, however, in certain Slovenian dialects and in Western Slavic dialects.

Fourth, "ar", "al", "er", "el" become "oro", "olo", "ere", "ele" in R., as "boroda" (beard), "golova" (head), "bereg" (hill), "peleva" (membrane); "re", "la", "rě", "lě" in Southern Slavic dialects, as "brada", "glava", "breg," "pleva" (brěg", "plěva"); in Western Slavic dialects "ra", "la", "re", "le" as in Cz. "brada", "hlava", "brěh," "pleva"; "ro", "lo", "rze", "le" in P., "broda", "glowa", "brzeg," "plewa".

Fifth, "gv" and "kv" become "zv", "sv" in R. and South Slavic dialects, as in R., B., "zvězda" (star); "zvézda" (S. C., Se.); "cvět" (color, flower; R., S. C., B., Se.), but remain in Western Slavic dialects "hvězda" (Cz.), "květ" (Cz.), "gwiazda" (P.), "kwiat" (P.).

Other illustrations of geographical and philological parallelism occur in the treatment of the semivowels "ĭ" and

"u", which sometimes reappear as "e" in the West, "a" in S. C., "o" and "e" in R., with other Slavic tongues holding intermediate positions; the softening or palatalization of consonants, especially dental, when followed by "e", "ĕ", "i" and "ĭ" (less intense from North to South); the treatment of nasals; vocal quantity—long vowels appear in Little R., Slovak, P., Cz., Se., and S. C.; the degree of freedom of the accent, etc. The division of the Slavic dialects into Eastern, Western, and Southern Slavic languages is based on the conjunction of several of the characteristic traits enumerated above. The Slovak comes very near being the connecting link of all the Slavic dialects in spite of the fact that it has lost actual contact with most of them. Also Little Russian, though separated by the Rumanian wedge from the Serbian and Bulgarian languages, agrees with the latter tongues as against Great Russian by confusing "i" and "y" and by showing diminished palatalization before "e".

In morphology the Slavic languages retain three genders, and in certain dialects (as S. C. and Se.) the presence of the dual and seven cases (loss of ablative). The Modern Slavic dialects, however, show a tendency towards the simplification of the declension by reducing the number of stems and leveling the case endings. (B. has completely lost its declension.) The relation of Slavic declension to the Indo-European may be illustrated by the example of a masculine *o*-stem, "vranu" (raven). Sing. nom, "vran-u", "vrkas" (Skt.), "lupius" (Lat.), λύκ-οσ; ablative (coinciding with the genetive in Slavic dialects): "vran-a", "vrk-āt", "lup-ō (d)"; accus.: "vran-u", "vrk-am", "lup-um", λύκ-ον; vocative: "vran-a", "vrk-ā (au)", "du-o", two, λύκ-ω; genetive, locative: "vran-u" (for ous), "vo-ochiju" (R.; with one's two eyes), "ushiju" (S., with one's two ears), "vrkayōs̀", Pl.: nom., vocative: "vran-i", "lup-i", λύκ-οι; genetive: "vran-u", "vrk-ām" (— ānām), "div-om", λύκ-ων; locative: "vran-ĕchu", "vr̆k-ēs̀u", λύκ-οισι accus.: "vran-y" (for oĭs),

λύκοις , vrkais, Lith. vil-kais. The instrumental (all numbers in—*m*) is also found in the Old Prussian, Lettic, and Lithuanian. Peculiar to the Slavic languages is the dative sing. "vran-u" (instead of "vran-ĕ"), which shows the influence of the *u*-stems.

In the syntax perhaps the most striking characteristic is the use of double negatives, for instance, "nichitozhe ne bystĭ" (nothing happened; O. Ch. S.), "nikto ne znayet" (no one knows; R.), "niko ne zna" (no one knows; S. C.), "nic nie widzem" (I see nothing; P.). Other characteristic features are the substitution of the genitive for the accusative in nouns denoting animate beings in the sing. and pl. masc. and in the pl. fem., and the use of the instrumental (instead of nominative) as a predicate. The possessive pronoun of the third person has usurped the functions of the other two when referring to the subject, in R. invariably, in O. Ch. S. usually—"idi vu domu svojĭ" (go unto thine house), "Ya (ty) vidĕlu svoyego brata" (I saw—thou sawest—my—thy—brother).

The following tables summarize some of the above stated features of the Slavic dialects (see pp. 261 and 262):

The first table shows the relations of the Slavic tongues in conjunction with the Slavic verb (*to be*, and *to pluck*), both to each other and to Sanskrit and Greek:[7]

Now let us see briefly what beauties are ascribed to the Slavic tongues, in order to judge rightly their makers, for it is claimed by many thinkers that race is determined far more by linguistic than physical characteristics, and it is language that indexes mentality, and the mind is the cream and essence of humanity. Yes, the soul is mirrored in the eye, but flows over into the tongue, which is a subtler expresser than mere corneal vision. Only a few quotations may be given in order to show that the Slavic tongues are just as efficient as all other Indo-European or Aryan tongues.[8]

	Number	Person	I Sanskrit	II Greek	III Old Church Slavic	IV Russian	V Polish	VI Czecho-Slovak	VII Serbian	VIII Bulgarian	IX Slovenian
A	Singular	1	*as-mi* *bharāmi*	*εἰμί* *φερω*	*jesmĭ* *bera*	*yesmĭ* *beru*	*jeśm* (old) *jestem* (new) *berę*	*som* *berem*	(*je*)*sam* *berem*	*sŭm* *bera*	*sèm* *bèrem*
		2	*asi* *bharasi*	*ἐσσί* (Syracusan) *φερεις*	*jesi* *bereshi*	*yesi* *bereshí*	*jeś* (old) *jesteś* (new) beriesz	*si* *berèsh*	(*je*)*si* *beresh*	*si* *berèsh*	*si* *beresh*
		3	asti bharati	*ἐστί* *φέρει*	jestĭ beretĭ	yestĭ beretŭ	jest berie	jest, **je** bere	je(st) bere	(j)e beré	je(st) bere
B	Dual	1	svás bharāvas	.....	jesvě berevě	Lost	jeswa (old)	Lost	Lost	Lost	svà, svè beréva
		2	sthas bharathas	*ἐστόν* *φέρετον*	jesta bereta		jesta (old)				stà, stè beréta
		3	stas bharatas	*ἐστόν* *φερετον*	jesta,-e bereta,-e		jesta (old)				stà, stè beréta
C	Plural	1	smas bharāmas	*εἰμές* (Doric) *φέρομες* (Doric)	jesmŭ beremŭ	yesmy berem	jeśmy (old) jeśtesmy (new) beriemy	sme bereme	(je)smo beremo	swe berém	suiò berémo
		2	stha	*ἐστέ*	jeste	yeste	jeście (old) jeśteście (new)	ste	(je)ste	ste	stè
		3	bharatha santi bharanti	*φέρετε* *ἐντί* (Doric) *φέροντι* (Doric)	berete satĭ beratĭ	beretʼ sutĭ berut	beriecie są berą	berete sú, sa, jesú berú	berete (je)su beru	beréte sa berùt	beréte sô berô

The second table shows similarity of different dialects of the Slavic language:

No.	Slavic dialects	Slavic Equivalents for				
		Star	Candle	Boundary	Stove	Power
1	Proto or Paleo or Old Slavic	zvězda	svetlja	medja	pektj	mogtj
2	Old Serbian	zvezda	svesht'a	meshd'a	peshty	moshty
3	Bulgarian	zvězda	sveshta, sveka	meshda, meg'a	peshty	moshty
4	Serbo-Croatian and Slovenian	zvezda	svetya, svecha svijeta	meda, medsha, meya	pec, pech	moc, moch
5	Czecho-Slovak	hvězda	svice	meze	pec	moc
6	Polish	hvězda	swieca	miedza	piec	moc
7	Russian	zvězda	svecha	m'esha	p'echi	mochi

Old Church Slavic Language

The oldest language of the Slavic group is Paleo or Old Church Slavic. It does not coincide with any national or geographical Slavic division, while its use from an early time in the Eastern Church of the Russians, Serbs, and Bulgarians (where it occupies a place somewhat similar to Latin in the Roman Catholic Church), and its evident Slavic characteristics, amply justify the use of this term.

The place of the origin of Old Church Slavic cannot be exactly determined, although it seems to have been the dialect of a region in the Balkans. The widespread use of the language, however, permitted the incorporation of certain Pannonianisms (present *Slavonia*, where Serbs or Serbo-Croats live) and Czechisms or Slovenianisms, even in the oldest records. It nevertheless remained free from the Russian and other importations which characterize the later form of the tongue which may be called Church Slavic.

The phonology of Old Church Slavic is closely related to

the characteristic representations of the Indo-European sound-system which mark the present Slavic dialects. The influence of Old Church Slavic is full and in many cases primitive in type. The noun has three numbers, seven cases and three systems of declension—*nominal, pronominal,* and *compound.* There are six nominal declensions, according to the stem end in—*o*—*ā*—*ū,* or a consonant. As in other Indo-European tongues, the pronominal declension was originally entirely different from the nominal, although transfers from one system of inflection to the other are not infrequent. The compound inflection, peculiar to the Slavic and Scandinavian tongues, is formed by adding the pronoun "i" to an adjective or a participle, both parts of which are then declined, as, for example, "dobra" ["of good (man)"], 'yego" ("of him"), "dobrayego" ["of the good (man)"]. Therefore, the process is precisely similar to the Scandinavian article suffixed to a noun, as Old Icelandic "borpsens" ("of the shield").

The comparative of the adjective is formed by —"yis", — "eyis", as "krepuku" (strong), "krepyii"; "dobru" (good), "dobrei"; and the superlative is either the comparative used with superlative force, or is formed by prefixing "nai"— to the comparative, as "naikrepyii" (strongest).

The verb is either perfective, expressive of a completed action, or imperfective, designating either a continuous, durative or interrupted, iterative action. A durative verb becomes perfective if a preposition is prefixed,—as, for example, "nesti" (to carry), but "iznesti" (to carry out),—while under similar conditions an iterative verb becomes durative, or more rarely iterative-perfective.

Only two of the original tenses are retained, present and aorist, and only two moods, indicative and imperative, the latter being originally an optative. The Indo-European middle voice has been lost, like the future and perfect tenses,

while of the original passive only the present and perfect participles—as, for instance, "vedomu", "vedenu", from "vesti" (to conduct)—remain. In addition to the active infinitive there is a supine corresponding exactly to that found in Latin—as Latin "datum", Old Church Slavic "datu", from "dare", "dati", to give.

The aorist in Old Church Slavic, inherited from the Pre-Indo-European period, is formed either with or without "s", the latter class steadily increasing at the expense of the former. The imperfect is specifically a Slavic formation, being made apparently by adding to a dative or possibly locative infinitive an augmented imperfect of the root "as" (to be), as for example, "vedeachu", "vedechu", from "vesti" (to conduct). The future and perfect, like the pluperfect, future perfect, passive, and conditional, are periphrastic in formation, although the future is often expressed by the present, and the passive by a reflexive made by the active with the reflexive pronoun "se" (himself), as, for instance, "otu tebe kristiti se" (to be baptized by thee), more rarely "be napisano" (it was written).

In syntax the most characteristic traits in Old Church Slavic language are (1) the use of the genitive instead of the accusative verbs in the case of proper names, a usage which probably arose from the desire to avoid the ambiguity resulting from the identity of form of the nominative and accusative singular of masculine nouns; (2) the use of the dative as an absolute case, and (3) the use of the predicative dative after verbs of becoming, as, for example, "i siroloyu detisti ne budetu" (and the child shall not become an orphan).[9]

More interesting than this Old Church Slavic tongue are the living Slavic dialects.

The Russian Language

The most important of the Slavic dialects, in regard to the number of its speakers and its literature. It is spoken by more than 100 millions of people throughout Russia, and by about 4 millions Ruthenians in Galicia, Bukovina, and Hungary (it is also heard in Alaska). Though the tongue of a Czech sounds quite foreign to a Russian, yet the latter can, with a little effort, understand a Serbian or Croatian (or Serbo-Croatian), a Bulgar, a Slovene, a Slovak, or a Pole, and finds only a few difficult words and forms. In the tenth and eleventh centuries the difference was still slighter, yet even then Russian had a pronounced individuality and a number of well-defined dialects. The main influence on Russian was exercised by the Slavic of the church books, the contributions from the Tartar (quite few), Polish, German, and French being chiefly limited to the additions to the vocabulary. About the sixteenth century the Russian tongue reached its present state as far as the main characteristics of it, in sound and form, are concerned. After Peter the Great had introduced the present *civil* alphabet, M. Lomonosov gave the Russian its modern aspect by means of his many grammatical and philological works. At present there are three main dialects of the Russian tongue:

A. *Great-Russian Dialect* (Velikorusky) found its purest form about Moscow; it is the basis of literary Russian, used by about two-thirds of the Russian-speaking population. Broadly speaking, it is heard in the north, centre, and east of Russia, having two subdivisions: (1) North Great Russian and (2) South Great Russian.

B. *Little-Russian Dialect* (Malorusky), spoken by about one-fourth of the Russian-speaking inhabitants, in the south and southwest of Russia, and by the Rusnnyaks (Ruthenians) in Austro-Hungarian Monarchy. It possesses quite

a literature of its own, the works of Sevchenko being its finest specimens, although in Russia the dialect is under official ban. It possesses three varieties: (1) North-Little Russian, (2) South-Little Russian and (3) Red (Ruthenian) Russian (heard in Volhynia, Podolia and Galicia).

C. *White-Russia* (Bielorusky), spoken by about 5 million people, in the western portion of Russia, mainly in Lithuania. The spelling is rather historical than phonetic; for example, "poemu" ("we sing") is pronounced "payom" in the Great-Russian dialect, but a pronunciation more phonetic is quite common. (*Slavo-Krevichian* dialect means White Russian dialect).

Mackail considers the Russian tongue as "one of the richest and noblest of human languages." He claims that it provides as valuable a mental discipline as any other modern languages, perhaps even as Greek or Latin.

Professor Phelps compares the English and the Russian and comes to the conclusion that Russian is by no means inferior to the English language. He says:

"It is a rather curious thing, that Russia, which has never had a parliamentary government, and where political history has been very little influenced by the spoken word, should have so much finer an instrument of expression than England, where matters of the greatest importance have been settled by open and public speech for nearly three hundred years. One would think that the constant use of the language in the national forum for purposes of argument and persuasion would help to make it flexible and subtle; and that the almost total absence of such employment would tend toward narrowness and rigidity. In this instance exactly the contrary is the case. If we may trust the testimony of those who know, we are forced to the conclusion that the English language, compared with the Russian, is nothing more than an awkward dialect. Compared with Russian the English language is decidedly weak in syno-

nyms, and in the various shades of meaning that make for precision. Indeed, with the exception of Polish, Russian is probably the greatest language in the world, in richness, variety, definiteness, and elegance. It is also capable of saying much in little, and saying it with tremendous force. In Turgenyev's *Torrents of Spring*, where the reader hears constantly phrases in Italian, French, and German, it will be remembered that the ladies ask Sanin to sing something in his mother tongue! The ladies praised his voice and the music, but more were struck with the softness and sonorousness of the Russian language. I remember being similarly affected years ago when I heard *King Lear* read aloud in Russia. Baron E. von der Brueggen says, "There is the wonderful wealth of the language, which, as a popular tongue, is more flexible, more expressive of thought, than any other living tongue I know of.' "

Of all the Slavic tongues the Russian is the one which contains the greatest number of elements pertaining to other families. So, for instance, the vowel *a*, specially characteristic of the Finnish language, has replaced, in many words, the primitive *o* of the Slavic roots.[10] Tartarism and Germanism are shown both on words and on the construction of sentences. The Mongol conquest, and the preponderance of Polish elements in the western parts of Russia have introduced into the Russian language a great number of Mongolian and Polish expressions; in addition to which the efforts of Peter the Great to give his subjects the benefits of western culture have enlarged the Russian vocabulary, especially in arts and industry, with numerous German, French, and Dutch words. The main traits of Russian, as a language, are simplicity and naturalness. The grammatical connection of sentences is slight, and the number of conjunctions scanty. Perspicuity and expressiveness are obtained by the freedom allowed in the placing of words. Auxiliary verbs and articles there are none; while personal pro-

nouns may or may not be used along with verbs. The vocabulary of Russian is very rich—foreign words being, so to speak, Russianized. The capability of Russian language for forming compounds and derivatives is so great that from a single root not less than 2,000 words are sometimes derived. Lomonosov, in his dedication of his *Russian Grammar* to the Grand Duke Paul (St. Petersburg, Sept. 20, 1775), says:

"Charles the Fifth, Emperor of the Romans, used to say that one must talk Spanish to his God, French to his friends, German to his enemies, Italian to ladies. Had he known Russian, he certainly would have added that it can be spoken to all of them; for he would have found in it the splendor of Spanish, the vivacity of French, the strength of German, the tenderness of Italian, and besides all this, the richness and powerful conciseness of Greek and Latin."

Prince Peter Kropotkin in his *Russian Literature* (N. Y., Macmillan, 1905) says this about the Russian language:

> The richness of Russian language in words is astonishing: many a word which stands alone for the expression of a given idea in the languages of Western Europe has in Russian three or four equivalents for the rendering of the various shades of the same idea. It is especially rich for rendering various shades of human feeling—tenderness and love, sadness and merriment—as also various degrees of the same action. . . .
>
> It is striking indeed to see how the translation of the Bible which was made in the ninth century into the language currently spoken by the Moravians and the South-Slavs remains comprehensible, down to the present time, to the average Russian. Grammatical forms of words remain the same as those which were used in current talk a thousand years ago. . . .
>
> It must be said that the South-Slavs had attained a high degree of perfection even at that early time. Very few words of the Gospels had to be rendered in Greek—and these were names of things unknown to the South-Slavs, while for none of the abstract words, and for none of the poetical images of the original, had the translators any difficulty in finding the proper expressions. Some of the words they used are, moreover, of a remarkable

beauty, and this beauty has not been lost even to-day. Everyone remembers, for instance, the difficulty which the leared Dr. Faust, in Goethe's immortal tragedy, found in rendering the sentence: "In the beginning was the Word." "Word," in modern German, seemed to Dr. Faust to be shallow an expression for the idea of "the Word being God." In the old Slavic translation we have "Slovo," which also means "Word," but has at the same time, even in the modern Russian, a far deeper meaning than that of *das Wort*. In old Slavic "Slovo" included also the meaning of "Intellect"—German *Vernunft*; and consequently it conveyed to the reader an idea which was deep enough not to clash with the second part of the Biblical sentence.

I wish that I could give here an idea of the beauty of the structure of the Russian language, such as it was spoken early in the eleventh century in North Russia, a sample of which has been preserved in the sermon of a Novgorod bishop (1035). The short sentences of this sermon, calculated to be understood by a newly christened folk are really beautiful, while the bishop's conceptions of Christianity, utterly devoid of Byzantine gnosticism, are most characteristic of the manners in which Christianity was and is still understood by the masses of the Russian folk.

At present time, the Russian language (the Great Russian) is remarkably free from *patois*. Little Russian, or Ukranian, which is spoken by nearly 15,000,000 people, and has its own literature—folk-lore and modern—is undoubtedly a separate language, in the same sense as Norwegian and Danish are separate from Swedish, or as Portuguese and Catalonian are separate from Castilian or Spanish. White-Russian, which has also the characteristics of a separate branch of the Russian, rather than those of a local dialect. As to Great-Russian, or Russian, it is spoken by a compact body of nearly 80 million people in Northern, Central, Eastern, and South-eastern Russia, as also in Northern Caucasia and Siberia. Its pronounciation slightly varies in different parts of this large territory; nevertheless the literary language of Pushkin, Gogol, Turgenyev, and Tolstoy is understood by all this enormous mass of people.

K. Waliszewski, in his *A History of Russian Literature* (N. Y., Appleton, 1900, pp. 5-6), says, that the Russian language is a "wondrous instrument," "the most melodious, certainly, in the Slavic circle, one of the most melodious in

the universe; flexible, sonorous, graceful, lending diversity of form and construction, partly due to its frequent inversion, resembles the classic languages and German. Its power of embodying a whole figure in one word marks its kinship with the Oriental tongues. The extreme variability of the tonic accent, which lends itself to every rhythmic combination, a markedly intuitive character, and a wonderful plasticity, combined to form a language unrivalled, perhaps, in its poetic qualities. But the instrument was made but yesterday. There are gaps in it; some parts are borrowed; we find discords here and there which the centuries have not yet had time to till, to harmonize, to resolve. This tongue finds soft and caressing words even for those things which partake the least of such a character. *Voina* stands for war: *voïne* for the warrior; . . . but should the warrior be called to defend his country, threatened by an invader, he becomes *Khrabryi, Zachtchichtaiouchtchyi!*" . . .

Is this a hoarse whistling yell of the Slavic barbarians? . . . Russian language is distinguished by its immense copiousness, the consequence of its great flexibility in adopting foreign words, merely as roots, from which, by means of its own resources, stems and branches seem naturally to spring. The capacity for compounds and derivatives is so great that thousands of words belong to the same root. In the Russian there is a great variety of diminutives and augmentatives; so, for example, "syn" means "son", "synischtche"—"a strapping son," "synok"—"a little son," "synotchek"—"a dear little son," and "synishetchka" means "a dear little mite of a son."

Another excellence of the Russian language is the great freedom of construction which it allows, without any danger of becoming ambiguous. This elasticity gives to the Russian tongue an incisiveness and perspicuity that most modern languages lack. It is clear, euphonious, and admirably fitted to poetry. The accent, unlike the Polish, is varied.

This freedom of accent (there are Russian words with accent on the seventh syllable from the end) and the variety of vowels from the *y* (broader than English *i*) to *i* (softer than Italian *i*) allow of such a variety of cadences and poetic effects as are given only by other modern tongues combined. Thanks to these qualities, works of such varied character as the epic of Homer, the tragedies of Æschylus and Shakespeare, the sonnets of Petrarch and the musical lyrics of Verlaine can be and have been translated into Russian with unsurpassable fidelity to the form and spirit of the originals. The grammatical structure in most points resembles that of the Polish tongue. The verb, however, is less richly developed.[11]

In one of his novels (*The Dead Souls;* this classic work is according to Vogüe, worthy of being given a place in universal literature, between *Don Quixote* and *Gil Blass;* a work in which, in a series of immortal types, flagellates the moral emptiness, and the mediocrity of life in high Russian society of that time), Gogol says: "The Russian people express themselves forcibly, and if they once bestow an epithet upon a person, it will descend to his race and posterity, he will bear it about with him, in service, in retreat, in Petrograd and to the ends of the earth; and use what cunning he will, ennoble his career as he will thereafter nothing is of the slightest use; that nickname is the caw itself at the top of the crow's voice, and will show clearly whence the bird has flown. A pointed epithet once uttered is the same as though it were written down, and an axe will not cut it out. And how pointed is all that which has proceeded from the depths of Russia, where there are neither Germans nor Finns, nor any other strange tribes but where all is purely aboriginal, where the bloody and lively Russian mind never dives into its pocket for a word, and never broods over it like a sitting hen: it sticks the word on at one blow, like a passe-port, like your nose or lips on an eternal bearer, and

never adds anything afterwards. You are sketched from head to foot in one stroke.—Innumerable as is the multitude of churches, monasteries, with cupolas, towers, and crosses, which are scattered over holy and most pious Russia, the multitude of tribes, races, and peoples throng and bustle and diversify the earth is just as innumerable. And every people bearing within itself the pledge of strength, full of active qualities of soul, of its own sharply defined peculiarities, and other gifts of God, has characteristically distinguished itself by its own special word, by which, while expressing any object whatever it also reflects in the expression its own share, its own distinctive character. The word Briton echoes with knowledge of the heart and wise knowledge of life; the word France, which is not of ancient origin, glitters with a light foppery and flits away; the sagely artistic word German ingeniously discovers its meaning, which is not attainable by every one; but there is no word which is so ready or audacious, which is torn from beneath the heart itself, which is so burning; so full of life as the aptly applied Russian word."

To Turgenyev the Russian tongue was a symbol of Russian life. Turgenyev knew in perfection most of the languages spoken in Western Europe. He had the highest expression of all possible shades of thought and feeling, and he had shown in his works what depth and force of expression and what melodiousness of prose could be attained in his native tongue, "that precious inheritance of ours—the Russian language," to use his expression. Turgenyev, in his *Poems in Prose* says this about the "Russian Language" (June, 1882): "In these days of doubt, in these days of painful brooding over the fate of my country, thou alone art my rod and my staff, O great, mighty, true and free Russian Language! If it were not for thee, how could one keep from despairing at the sight of what is going on at home? But it is inconceivable that

such a language should not belong to a great nation." And Prosper Mérimée (1803-1870), who knew Russian well, says:

"The Russian language, which is, as far as I am able to judge, the most rich in idioms of all the European languages, seems to be made to express the most delicate *nuances*. Favored by possessing a most marvelous power of concision, concentration, it also possesses a clarity which results from the fact that one word is enough to express the association of many ideas—a circumstance which in another language would require many words to elaborate." [12]

In one word, the Russian tongue is the most widely extended and important of the great Slavic family, of which it forms the easternmost branch. It is distinguished by regularity, flexibility, a fitting mixture of softness and force, and especially by copiousness, it having assimilated and worked up an immense number of Scandinavian, Tartar, Mongolian, Finnish and other non-Slavic roots. The accent is varied. The purest and most grammatical Russian is spoken in the centre about Moscow.

The Polish Language

For its part, the Polish language is a vigorous tongue, but it has incorporated too many German, French and Latin words. In power and variety of expression, the Polish language fairly rivals Russian. It surpasses almost all the other Slavic tongues in euphony and flexibility, and is scarcely excelled by any language in point of brevity. The number of harsh consonants in the language, it must be admitted, is large, and this fact is a marked distinction between it and its eastern sister, the Russian; but in pronunciation these are so much softened that the euphony is preserved. The rhythm and cadence of Polish verse are entirely within the western European tradition, and, indeed, at the very

forefront of it in beauty, dignity and pathos,—as those will attest who have heard such masterpieces of poetic form as those written by Adam Mickiewicz, Julius Slovacki, Wieniawski, or Krasinski. The Polish tongue is refined and artificial in its grammatical structure, rich in its words and phrases, and capable of faithfully imitating the refinements of the classical tongues. It has a variety and nicety of shades in the pronunciation of the vowels, and such combinations of consonants as can only be conquered by a Slavic tongue.

John S. Skibinski says this about the Polish language (*Free Poland*, IV, 1918, pp. 99-101):

"The Polish language eliminates *x*, *v*, *q*, from its alphabet, It possesses a nasalized *a* and *e*, an *o*, with the acute accent, pronounced like the *u* in 'bull'; *i* is like the *e* in 'feet,' and softens most of the consonants preceding it; *u* is the English u in 'rule,' while *y* is like i in 'bill.' The *c* with the stroke over it is equivalent to the English ch in 'chair,' while *cz*, a similar sound, is harsher and may be transliterated 'tsch'. *Dz*, with a stroke over the *z*, is pronounced like z in 'azure,' with the d pronounced, while the *dz*, with a period over the *z*, is harder. The hardened *l* approaches the sound of *w* in 'water.' *N*, with the acute accent, is soft like the middle n in 'minion.' *Rz* approaches the sound of *z* with the period over it. *S*, with the acute, is the English sh; *sz* is harder, while the *szcz* may be rendered *shtch*. *Z* with the stroke over it is the z in 'azure,' while the *z* with the period is equivalent to the French *j* in *je*. These are the main peculiarities of Polish, others are given prominence to in the text.

Community of language is one of the vital forces that make for a nation. Poland lives because twenty million people speak a language which they have jealously guarded against the encroachments of a ruthless foe.

The American is disconcerted when he sees the succession of consonants so characteristic of Polish. There are so

many Poles in the military camps of the country that the officers were more frightened at the prospect of reading the roll-call than by the prospect that some day they would be storming the trenches in Europe.

Think of the American trying to pronounce *Szczebrzeszyn* (Shchebzeshin), a town in Poland. Yet this accumulation of sounds, with its uncomfortable orthography, offers no difficulty to the Pole. He can speak in explosives, and then use the most softened consonants possible.

He will sibilate the *sz*, *cz*, *rz*, while his *p*, *m*, *n*, *w*, followed by an *i*, he softens with liquid cadence. The *z* in these combinations is a peculiarity of the Polish language; it is a later increment which denotes the former softening of consonants. Thus, the Old Slavic *ryeka*, preserved in the Russian, becomes *rzeka* in Polish, the '*rz*' pronounced almost like the English '*z*' in 'azure.'

Thus, while the American is terrified at the sight of *szcz*, as in *szczur*, 'rodent,' he cannot fail to be interested in the softened consonants which make of the Polish language, as contrasted with other Slavic tongues, an interesting vehicle of expression, indeed.

From the accumulation of consonants follows the succession of hissing sounds. When you listen to a Polish artiste singing the beautiful '*Gdy na wybrzezach Twojej Ojczyzny*' ('When by the shores of your beloved land'), and close your eyes, you might be discomfited by the once too frequent hiss. Yet the sibilants are counterbalanced by the softened consonants, and in the first verse of that song, words like *kiedy*, meaning 'when,' *sternikow*, 'pilots,' *nie* (the *n* pronounced like the French *gn*), meaning 'now,' *mielizny*, 'shoals,' *poswiec*, 'consecrate,' *Tobie*, 'to thee,' *biedna*, 'poor,' will tend to soften the 'unmitigated nuisance' of sibilation.

But the Pole cares not for the charge made by the musical Italian that his language is harsh. Mr. W. J. Showalter, writing of the brilliant middle-European kingdom of yes-

terday, hits the mark of Polish national psychology when he mentions the Pole as telling you 'that his language is the most melodious that falls from human lips.'

Or, the Pole will answer you with Casimir Brodzinski, a critic and poet of Poland in the beginning of the nineteenth century, who wrote:

'Let the Pole smile with manly pride when the inhabitants of the Tiber or Seine call his language rude, let him hear with keen satisfaction and the dignity of a judge the stranger who painfully struggles with Polish pronunciation like a Sybarite trying to lift an old Roman coat of armor, or when he strives to articulate the language of men with the weak accent of children. So long as courage is not lost in our nation, while our manners have not become degraded, let us not disavow this manly roughness of our language. It has its harmony, its melody, but is the murmur of an oak of three hundred years, and not the plaintive and feeble cry of a reed, swayed by every wind.'

This characteristic of the language reveals the dual traits of the Polish national soul. On the one side, there is the harshness, the vigor, which made of Poland the champion of Christendom; which rolled back the tide of Moslem conquest from Europe; which made of her a disinterested fighter for the freedom of all peoples. On the other hand, the softening of the national character, expressed in the sixteenth century by the phrase, *zlota wolnosc* 'golden liberty,' which brought about an effeminancy in action and a peculiar improvidence when the national interests were at stake, is evidenced in the phrase quoted.

Rich and flexible, Polish possesses a sufficient variety of inflections and sounds to express all emotions that may pervade man's breast. The wealth of grammatical forms approaches the intricacies of Sanskrit. There are five declensions of nouns, as in Latin, there are seven cases: nominative, genitive, dative, accusative, vocative, instrumental, loc-

ative. While the case system disposes of the excessive use of prepositions, so pronounced in English and, more so, in French, it represents a labyrinth of trouble for an outsider who wishes to study Polish. The one thing which facilitates Polish to a foreigner is the accentuation which invariably falls on the penultimate syllable, while the phonetic spelling is another blessing.

The adjectives go through the same process, have three genders like the nouns, and must agree with the nouns they modify.

The verbs have four tenses, four moods, the past tense really being participial, hence inflected like the adjective, to denote gender. The lack of more tenses is made up by the presence of causative, iterative, inceptive, perfective, continuous, participial forms, which contribute to the lucidity of grammatical construction.

That is to say, Polish is a synthetic language: its substantives, adjectives, verbs, and pronouns, are subject to numerous modifications, each of which expresses a modification of the root-meaning of the word, or shows the relation of the word to the other words in the sentence. Though the inflections enrich the Polish language, and the Pole finds no trouble at all, yet they are a mater of ineffable difficulty to the Englishman.

Before the Norman Conquest, English, or Anglo-Saxon, to be more precise, was synthetic also; it possessed your cases, inanimate objects had gender, adjectives were declined and made to agree with the substantives they modified. But as the result of the Norman-English fusion, English sloughed off its inflections, simplified its grammar and was enriched by its French elements. It was no longer homogeneous, but contained a large admixture of words from other languages, making it especially rich in synonyms. Hence the former Anglo-Saxon, so tardy in development, became English, gaining in strength and expressiveness, co-

piousness, in connection with which may be mentioned its extraordinary receptivity, simplicity in form and structure, and great flexbility, adaptability to all kinds of composition. Unless signs fail, different will be the development of Polish. The Pole clings tenaciously to his language, and while it never will become as cosmopolitan in its use as English, he cares not—it is his most sacred and inviolable acquisition, of which no force is strong enough to deprive him.

Polish enjoys a freedom of position of words in the sentence, which the logical Englishman would view with astonishment and call license in his own language. It has more diminutives and augmentatives than either Latin or Italian, and this is true not only of the nouns but also adjectives and adverbs.

Like their language, the national soul of the Poles is also synthetic. During the span of their brilliant history, they won over the Lithuanians and Ruthenians to a voluntary confederation. They readily mastered foreign languages and made them their own. Such a national mind would warrant an era of toleration and progress for the peoples that would care to enter into the constitution of the future Polish state. Poland would never dispossess, expropriate, oppress any alien people within her fold. The Jews, persecuted in Western Europe, found a haven of political and religious freedom in Poland, likewise, the Armenians, the Ukrainians, the Tartars.

Polish is even to an indifferent observer a remarkable feature in the ethnography of Europe. It posseses flexibility, richness, power and harmony, and while its grammatical structures are fully developed, its eminently phonetic orthography, once mastered, is precise and perfect. It is receptive, and though its use of compound words is rare and foreign to its genius, its use of prefixes offers a widely ramified tree of derivative forms.

The ease with which the Pole learns foreign languages

follows, perhaps, from the fact that he speaks one more difficult than they. Hence, he is not clannish, or insular; having mastered the languages of his neighbors, he understands their manners, customs and aspirations. Altogether he is more adaptable than the American who will only speak his English and rest in sweet content, forgetful of the fact that his knowledge of another tongue might, for instance, bring about closer business relations with South America.

Philology is a cold, dispassionate study, in which the Germans are masters; but just so cold and dispassionate has been the Expropriation Act, applied to the Polish landowners of Prussia. Which goes to prove that excellent philologists make poor colonizers. The Englishman, speaking only his own tongue, has successfully established and controlled colonies in all parts of the globe.

The Pole is neither a philologist nor was he a great colonizer in his past history. He clings passionately to his own, yet this tenacity does not prevent his being a linguist. He loves his own, yet is tolerant toward all.

Whatever the beauties of English, of Italian, the Pole will continue to speak his language, because, as even a German philologist has said:

'Original, flexible, sonorous as it is, Polish is as rich in forms as it is in words, so that it easily expresses all the ideas to be conveyed and adopts all possible sounds. One may say that Polish is a scholarly language, which has been elaborated, polished, refined by numerous authors, some of whom, men of first order, are justly counted by the Poles among their titles of glory and as a compensation for their political disasters.' "

Many Latinisms in the Polish tongue were introduced by the macaronic tendencies of the Jesuits (the Macaronic or Jesuit Period in Polish Literature lasted from 1606 to 1764).

The Polish language has four dialects: (1) the Great Polish, (2) the Mazurian, (3) Kashub, and (4) the Silesian.

The Great Poles live west of Warsaw province. The Mazurian (Masovian) is said in Poland to be but a corrupt form of the Great Polish. It is spoken mainly in East Prussia and about Warsaw. The Kashubs, who call themselves *Kaszebi*, live still farther north-west on the Baltic. (Those in West Prussia are Catholics; those farther west, in Pomerania, are Protestants.) The *Silesian* dialect is spoken in German and Austrian provinces of that name.[13]

The Czech Language[14]

The Czech language is unique among modern languages, in that, like Latin and Greek, it possesses both accent and quantity independent of each other.

From the point of view of euphony, the Czech language stands lower than the Russian or Polish, although superior to the latter in some particulars, as in the comparative rarity of sibilants and the absence of nasal vowels. In its free construction, the Czech language approaches the Latin, and is capable of imitating the Greek in all its lighter shades. Great liberty in the sequence of words characterizes the syntax, which is analogous to the Greek and Latin. Among its sister dialects, it is distinguished by copiousness of root-words, great flexibility in combination, precision and accurate grammatical structure; but like all the Slavic and most modern dialects, it has no specific form for the passive voice of the verb. The primary accent in Czech language is expiratory or stressed, as in Slovak, Serbo-Croatian, and South-Kashubian. The accent has been proved to be an historical development of the primitive Slavic free accent. The orthography introduced by Jan Hus in the fifteenth century is precise and consistent with itself (his *Orthographia bohemica* or "Czech Orthography" is published in 1857 by Sembera). Every letter of the Roman alphabet has its one distinct sound. Czech prosody is distinguished from that of

most European tongues by the use of quantity instead of accent, i. e., metre predominates over the tones in the vocalism of words, so that the Czech tongue can vie with the Magyar in rendering Greek and Latin poetic rhythm. No other modern tongue can translate the ancient classics so readily and yet so completely and forcibly as the Czech. Great variety, force, and phonetic symbolism in the derivating affixes, enrich the language with a great number of expressions, and make up for its scantiness of metaphony. The passive voice and the future tenses are made by means of auxiliaries; but the terminations of persons and numbers are not less developed than in Greek and Latin. Grammars of the Czech language have been produced by Jan Blahoslav (1571; published by Jirichek in 1857), Hattala, Dobrovsky, Gebauer, Vymazal (1881), Masaryk (1890), Burian, Hanka, Maly, Tomichek, etc. Sumarsky published a great German-Bohemian and Bohemian-German dictionary; Spatny, a Bohemian-German and German-Bohemian technological dictionary; and Jungmann a large Bohemian-German Lexicon, extended by Chelakovsky, Rank, etc.).[15]

The Slovak Language

The Slovak language shows a characteristic: the use of diphthongs in cases where the other Slavic tongues use simple vowels. It is more broken up into different dialects than perhaps any other living tongue, and is nearest related to the Czech language, between which and the Serbo-Croatian dialects it forms the link of connection. There are very many words not found in the Czech tongue, and many features bring it nearer to the Russian, Polish and Serbian than to the Czech. Until 1840 the Slovaks can hardly be said to have had a literary language distinct from that of the Czech, but since that time the Slovaks of Hungary have developed an independent form, although in Eastern Mo-

ravia the Slovak attends Czech school and uses the Czech tongue in writing and reading. Shafarik finds the following three main groups of dialects in the Slovak language: (1) the pure Slovak, (2) the Moravian-Slovak, and (3) the Polish-Slovak. He includes among Slovak dialects not only the Trpak, the Krekach, and the Zahorak, but the Hanak, the Wallach, and the Podhorak of Moravia. Serres, an older author, gives the name of Charvats to the "Slovaks of Moravia," including the Wallachs, who, in turn, include the Chorobats and the Koparniczars. Czörnig considers these Wallachs to be Moravians, and the Charvats and Chorobats of Serres are probably fragments of the old Khrovats or Carpaths (i. e., mountaineers) from whom the modern Croatians derive their name.[16]

The Slovene Language

The Slovene language exhibits an older form of Slavic than Serbian, just as Slovak is earlier than the Bohemian or Czech. It preserves a duality both in the noun and the verb and its vocabulary teems with interesting Slavic forms.[17] The land of the Slovene people lives because they have jealously guarded against the encroachments of their ruthless German foe. Many German Kaisers are called by the Slavs—the *Wynda-murdier* or *Slav-Killer;* Charlemargne was the first to receive from the ancient German Chroniclers the name for his slaughtering among the Western Slavs; Wynda or Wenden is also the ancient name for the Carynthian or Pannonian Slavs). The Slovene language is unusually suited for lyric poems. The Slovene language is closely related to the Serbian or Kroatian or Serbo-Kroatian. It was Dr. Ljudevit Gaj, a Kroatian lawyer and journalist, who reformed Kroatian orthography on the basis of the Serbian, and two Slovenes, Bleiweiss and Stanko Vraz endeavored to the same in Slovene,

The Languages of the Lusatian Serbs

The language of the Lusatian Serbs shows two dialects: the Upper Lusatian and the Lower Lusatian. They are spoken by about 120,000 people. This dialect was nearly extinct as a literary language when revived by the efforts of a society about the middle of the last century. The dialect which has been the most cultivated shows greater affinity with the Czech tongue, especially in substituting *h* and *g*, the second more resembles Polish, and has the strong or barred *l*.[18]

The Bulgarian Language

The Bulgarian language is one of the richest of the "old" Slavic tongues, used by the Eastern Graeco-Slavic Church, and the main medium of religious writings in that region. After the fall of the Bulgarian Kingdom (about 1400 A. D.), the language became mixed with neighboring dialects and lost its purity. The vocabulary is full of Turkish, Persian, Italian, Greek, Albanian and Rumanian words. The Turkish influence not only appears in the vocabulary, but it is no uncommon thing, especially in the more pretentious forms of speech, for Slavic verbs to be conjugated in the Turkish mode.

The wonder is that the Bulgarian did not altogether disappear. It is claimed that the Bulgars were Turko-Tartars until they trekked from the Volga to the Danube, and adopted a Serb vernacular which deviated more and more from the Belgrade source since it became nationalized in Sofia. The Bulgarian uses the Slavic demonstrative pronoun as an article, which is placed at the end of words, as in Rumanian, Albanian, and the Scandinavian tongues. The cases in Bulgarian are very defective, and are mostly expressed by prepositions. There is no regular form of infini-

tive, for which a periphrasis is used. The Bulgarian tongue has only been resuscitated of late years. Bulgarians claim to have a distinct form and possess an ancient literature, but, as is shown later, it is in reality closely akin to the Serbo-Croat. The relations between the tongues of Bulgaria and Serbia are too close to allow any doubt as to their essential unity. I believe that the Bulgarian people will join soon the Serbs, the Croats and the Slovenes in establishing a solid South-Slavic Union in every dimension. At present the Bulgarian people are duped by their German ruler and their short-sighted politicians who are under the thumb of the German imperialism.

Bulgarian politicians claim that the Bulgarian is spoken in Macedonia. But P. J. Shafarik admitted that in Macedonia is spoken a very different dialect than in the Danubian Bulgaria. Lubor Niederle says that the language of the Macedonian Slavs forms a "middle language between the shtokavshtina (the main Serbian dialect) and the real Bulgar language." Kondakov proved very clearly that all cultural monuments in Macedonia, with few exceptions, are of Serbian origin. While Baudouin de Courtenay, in his *Outline of the Slavic Languages* (1884; see also his article in *Grande Encyclopedie*, XXX, 93), claimed that there is no transitory dialect between the Poles and Russians, Serbs and Bulgars, Poles and Slovaks, Poles and Czechs, Professor V. Jagich, the well-known Slavist and editor of the famous *Archiv für die slavische Philologie*, on the contrary, finds—in the nineties of the nineteenth century—that such a transitory dialect exists, and points out that all South-Slavic dialects from Istria to the Black Sea form a unique chain the rings of which are harmoniously connected. He says that "the Macedonian dialect makes a transition from the Serbo-Croatian to the Bulgarian language. This statement gave an impetus for further investigations which came to the conclusion that the Macedo-

nians as a whole are a Slavic people, and are for many generations far behind the Bulgars and Serbs in its national consciousness as well as in its language development. While the Austrian author Hron lost his belief (even in 1890) that there is a purely Serbian or purely Bulgarian nationality of Macedonians, his compatriot, Sax, claims that the exact data about the number of the Serbs in Macedonia are impossible, "because in Macedonia there are debatable Serbo-Bulgars and so-called Macedonian Slavs, whose ethnic status is doubtful" (1908). Another Austrian writer, Hlumetzky, writes (in 1907) as follows:

"The Slavic element in Macedonia lost very early its special Bulgarian or specific Serbian character. The race and language have been subjugated to the influence of ages, and it became a national mixture."

A German author says that the Christian Serbs who live near the city of Prizrend and Ochrid Lake "are called both Bulgars and Serbs, because they are very much mixed with Bulgars, and because they consider themselves Bulgars and speak with a mixed Bulgaro-Serbian idiom, which up to today has been not analyzed impartially" (1911). The well-known German Byzantologist and the knower of the Balkans, Heinrich Geltzer, says (1900):

"It looks inevitably comical if one sees how Slavic savants debate in most heated manner about the problem if certain districts in eastern Macedonia are Serbian or Bulgarian. The people themselves do not know about it. There is especially no agreement among the people of the western sandzak villayet of Monastir (or Bitolj). Even the friends debate about the question whether the Christian Slavs there are of Bulgarian or Serbian nationality."

Barbulesu, professor of Slavic philology at the Rumanian University at Jassy, says (1912): "The Serbs have just the same reason to claim that the Macedonian language is the Serbian language, as the Bulgars have the rea-

son to deny it."

A well-known Russian author, Amphitheatrov, says this about Macedonians (1912):

"They are neither Serbs nor Bulgars, but an autochtonomous Slavic people which has a unique language with its own roots, and it is, therefore, more capable of adapting itself to another mightier and more developed language which is enforced by a Slavic civilization. The Macedonians are Bulgars in those regions where they have the Bulgarian schools and church; they are Serbs in those regions where the instruction is in the Serbian hands. Under the influence of education, church and economical elements, they (Macedonian Slavs) might be Little Russians, Great Russians, Poles. Their language is a metal in the melted state which takes very easily the form of the pattern in which it is put. But this pattern must be related to the metal."[19]

The Serbian Language

The Serbian (Croatian or Serbo-Croatian) language, while it yields to none of the other Slavic dialects in richness, clearness, and precision, it far surpasses them all in euphony, being the softest of all the Slavic tongues and eliding many of the consonants.[20] It is distinguished, therefore, from the other members of its division by the predominance of vowels. This character it partly owes to the influence of the Italian and Greek tongues—the former influence being the result of commercial intercourse, the latter of community of religious belief and besides, in the course of the twelve centuries the Serbo-Croatians have through intermarriage absorbed much Greek and Latin blood. They are a special Slavic type, modified by Latin and Greek influences softening their language and their manners, and intensifying their original Slavic love of what is beautiful, poetic, and noble. The long domination of the

Turks (over 500 years) has left some traces on the Serbian tongue, but it did not spoil a genuine Slavic character. It is especially fitted to be the medium of folk-poetry. In morphology, the loss of dual is almost complete, and the locative of nouns. The Serbian tongue is rich in tense forms, having preserved the Old or Palaeo Slavic aorist. The supine and present passive participle in Serbo-Croatian verbs has disappeared. It has a complete system of declension and conjugation, along with a free syntax. The accent is entirely free, but it is capricious as in the Russian. (*A. Belich*, Dialects of the Eastern and Southern Serbia, Belgrade, 1905, CXII + 715.) The old classical meters are imitated with facility in the Serbian.[21] It is more allied to Russian than to Polish or Czech language. Among the phonetic peculiarities of Serbian language are the frequent occurrence of the broad "a" for the "e"—or "a" in the other Slavic dialects, as, for instance, Serbian "otatz" (father), Russian "otetz"; the vocalic "r", as Serbian "srtze" (heart), Russian "serdtze"; the change of "l" into "u", when in the middle of a word, as Serbian "vuk" (wolf), Russian "volk"; and into "o" when final, as Serbian "pisao" (I wrote), Russian "pisal." The existence of long and short vowels along with a musical pitch accent, makes Serbian (Croatian or Serbo-Croatian) dialect one of the most expressive among the Slavic tongues.

For its greatest euphony among the Slavic idioms, the Serbian language has often been called the Italian of the Slavic family languages. No doubt, the southern sky, and the beauties of natural scenery that abound in all the regions where the Serbo-Croats live (Serbia, Bosnia, Montenegro, Herzegovina, Dalmatia, Croatia, Slavonia, Istria, Bachka, Banat, and Baranya), so favorable to the development of poetical genius, appear also to have exerted a happy influence on the language. The late Professor of the Slavic Language in the Oxford University and member of the

Britannic Academy of Science, W. R. Morfill, who is known by his familiarity with the Slavs and Slavic tongues,[22] said many times to the well-known Serbian diplomat and writer, Chedo Miyatovich (see also his recent book, *The Memoirs of a Balkan Diplomatist*, London, Cassel & Co., 1917, 340):

"I wish you Serbians, as well as all other Slavic nations, to join Russia in a political union, but I do not wish you to surrender your beautiful and well-developed language to be exchanged for the Russian." Miyatovich tells us that on one occasion Morfill went even so far as to suggest that the future *United States of the Slavs* should adopt as their literary and official language the Serbian, as by far the finest and most musical of all the Slavic languages. Karl Marx, in one of his articles (*N. Y. Daily Tribune*, April 7, 1853, p. 5), says that "Serbs speak the same language, which is much akin to the Russian, and by far to western ears, the most musical of all Slavic tongues."

No doubt, the language of a nation is one of the important tests of the mentality of that nation, resulting, as it does, in that accumulation of knowledge which constitutes civilization, by making the hard-won experience of one generation the inheritance of the next. The civilized Slav has from this accumulated inheritance of knowledge, and experience acquired his wonderful feelings, perceptions, powers, and habits of mind, of which the savage and barbarian and even semi-barbarian has no idea, and which have raised the civilized Slav far above the uncivilized races. Both *dead* (and *extinct*)[23] and living Slavic tongues are civilized ones in the full sense of the meaning of the word. That the language is a great psychological factor in the life of the Slav is shown in the great struggle for the use of the Slavic language in Divine Service, a struggle which began in the days of the first Slavic Apostles and is still being fought out at the present day. It is rightly said that the inner meaning of this struggle is only an aspect of the thousand-year-old

struggle for National Unity on the part of the whole nation. This great struggle is maintained by Serbo-Croatian people in Austro-Hungary in the face of great odds and is being prosecuted to-day with as much vigor as in past ages, a struggle which in itself is the most beautiful proof that the different South-Slavic provinces in Austro-Hungary desire to establish at least an ethical union. Even in Istria, in the most remote of the South-Slavic western Catholic districts, the Croatians desire to hear Divine Service held in the Slav language, simply that they may not lose this bond of union between themselves and their Eastern Greek Orthodox Serbian brothers in the east, in the valley of Vardar, where the Slavs have never been denied the right to use their native language in the Church. No doubt the unlikeness of the Slavic language to those of Western Europe, perhaps even the alphabet used has delayed the study of what must soon be regarded as one of the great languages and literatures of civilization. Its spread, like that of the Russian, has been more rapid than that of any other in the present century. The soul of the Slavic people, too, lives in its tongue.

CHAPTER XV

POETIC IMPULSE OF THE SLAVIC PEOPLE

The Russian Epic

INTELLECTUAL originality of Slavic common people is shown by their poetical paleontology, their songs (ballads), legends, tales,[1] proverbs and enigmas, and their primitive music. Great attention has been paid in all Slavic countries to popular songs and proverbs. All of the Slavic nations possess national ballads in great abundance, but a very unequal merit attaches to the various productions. The best Slavic epic is certainly the Serbian balladry, which will be pointed out clearly below. But probably no other nation possesses a more remarkable wealth of folk-lore than Russia. The proverbs and the riddles run into the thousands (the best collection of the latter are those of Ladovnikov, *Riddles of the Russian People*, Petrograd, 1876). There are several collections of fairy tales, the most satisfactory being that of Afanasyev (*Russian Popular Tales*, Moscow, 1897, 3d ed.). Many of the Russian tales may be the same as we find among all nations of Indo-European origin: one may read them in Grimm's collections of fairy tales; but others came also from the Mongols and the Turks; while some of them seem to have a purely Slavic origin. They are of the highest rank in their wealth of fancy, their freshness and beauty. There are ritual songs and incantations for every event of life from birth to burial. The lyric songs mirror the whole Russian character. Those of Northern Russia are characterized by native strength;

those of the south are graceful, delicate, and plaintive. No nation of Western Europe possesses such an astonishing wealth of traditions, tales, and lyric folk-songs and such a rich cycle of archaic lyric songs, as Russia does (especially in the region round Lake Onéga). In these *bylines* Russia has thus a precious national inheritance of a rare poetical beauty, which has been fully appreciated in England by Ralston, in America by Isabel Hapgood, and in France by the historian Rambaud. One of the best works on the subject is Lobolevski's *Great Russian Folk Songs* (Petrograd, 1895, *et seq.*). The epic songs date from the legendary times to the nineteenth century, but those dealing with the past are the best. These have appeared in most important collections by Kireyevski (Petrograd, 1860-71, 10 vols.), Rybnikov (Petrograd, 1861-7, 4 vols.), Hilferding (Petrograd, 1873), Avenarius (Moscow, 1898, 5. ed.), etc. (According to Alexander N. Pypin not less than 4000 large works and bulky review articles were published during 1858-1878, half of them dealing with the ethnography in its wider sense and the other half with the economical conditions of the muzhik.)

In the Russian oral (national or popular) literature the most interesting for us are *bylini*[2] (bilinas, bylinas, bylines) or "tales of old times," as the word may be translated, which have come down to us in great numbers, as they have been sung by wandering minstrels all over Russia. The scholars who paid their attention to these popular compositions have made the following division of this Russian literature:

(I) Cycle of the Older Heroes;
(II) Cycle of Vladimir, the Prince of Kiev;
(III) Cycle of Novgorod;
(IV) Cycle of Moscow;
(V) Cycle of the Cossacks;
(VI) Cycle of the Peter the Great; and
(VII) Cycle of Modern Time.

These poems, if they may be so styled, are not in rhyme; the ear is satisfied with a certain cadence which is observed most interesting for us are *bylini* [2] (bilinas, bylinas, bylines) throughout. The old wandering singer utters in a sort of recitative one or two sentences, accompanying himself with his instrument (also of very ancient origin), then follows a melody, into which each individual singer introduces modulations of his own, before he resumes next the quiet recitative of the epic narrative. (The old wandering singers of Russia are called *kaliki.*) For a long time they were neglected, and the collection of them only began at the beginning of the nineteenth century. The style of the Russian literature which prevailed from the time of Michael Lomonsov was wholly based upon the French or pseudoclassical school. It was, therefore, hardly likely that these peasant songs would attract attention. But when the gospel of romanticism was preached and the *History of the Russian Empire* of Nickolas Karamzin appeared, which presented to the Russians a past of which they had known but little, described in political and ornate phraseology, a new impetus was given to the collection of all the remains of popular literature. These curious productions have all the characteristics of popular poetry in the endless repetitions of certain conventional phrases, such as "green wine," "the bright sun" (applied to a hero), "the damp earth," etc.

The heroes of the FIRST CYCLE are monstrous beings, and seem to be merely personifications of the powers of nature; such as Volga Vseslavich, Mikula Selianinovich, and Sviatogor. These heroes are called "*bogatiri starshie.*" Sometimes they are the giants of the mountain, as Sviatogor, and the serpent, Gorinich, the root of part of both names being "gora" (= "mountain"). The serpent Gorinich lives in caves, and has the care of precious metals. Sometimes animal natures are mixed up with them, as "zmei-bogatir," who unites the qualities of the serpent and the giant, and bears

the name of Tugarin Zmeivich. There is the Pagan Idol (= "Idolistche Poganskoe"), a great glutton, and Nightingale the Robber (= "Solovei Razboinik"), who terrifies travellers and lives in a nest built upon six oaks. Nicholas the Villager is personification of the force with which the tiller of the soil is endowed: nobody can pull out of the ground his heavy plough, while he himself lifts it with one hand and throws it above the clouds. The Russian Orthodox Eastern Church, especially in the fifteenth, sixteenth and seventeenth centuries, pitilessly proscribed the singing of all bylines which circulated among the people; it considered them "pagan," and inflicted heaviest penalties upon the bards and those who sang old songs. Consequently only small fragments of this early folk-lore have been preserved. (Many of the Russian folk-songs are borrowed from the East, and deal with heroes and heroines of other nationalities than the Slavic, such as *Akib*—the Assyrian King, the *Beautiful Helen*, *Alexander the Great*, *Rustem of Persia*, etc.)

In the SECOND CYCLE the legends group themselves round Vladimir the Great (980-1054), who introduced Christianity into Russia, and his peers, has been published by Prince Tzertelov (1822); the most celebrated of these epics or bylines, is the famous *Song of Igor's Band* or "*Igor's Expedition against Polovtzi*," written about 1200, was discovered in 1795 by Count Musin-Pushkin at Kiev, and a transcript was also found among the papers of the Empress Catherine. It was an event in Russian literature comparable with the *Songs* of Ossian in the English. It is the only poem similar to the epics of Homer, the *Kalevála* of the Finns, the *Icelandic sagas*, the *Song of the Nibelungs* or *The Song of Poland*. The authenticity of this production has been disputed by some scholars, but without grounds. The original was seen by several men of letters in Russia, Karamzin among the number. There is a mixture of Christian and

heathen allusions; but there are parallels to this style of writing in such a piece as the *Discourse of a Lover of Christ, and Advocate of the True Faith*, from which an extract has been given by Buslayev in his "Chrestomathy." Unlike most of the productions of this period, which are tedious, and interesting only to the philologist and antiquary, there is a great deal of poetical spirit in the story of Igor, characterized by uncommon grace, beauty and power; the metaphors being very vigorous. Mention is made in it of another bard named Boyan, but none of his inspirations have come down to us. Boyan's recitations and songs are compared to the wind that blows in the tops of the trees. Kropotkin claims that many such Boyans surely went about and sang beautiful "Sayings" during the festivals of princes and their warriors. A strange legend is that of Tzar Solomon and Kitovras, but the story occurs in the popular literatures of many other countries. [3]

The chief hero of this second cycle of Russian legends is Ilya Murometz, who performs prodigies of valor, and is of gigantic stature and superhuman strength. He is best loved and most popular hero of the Russian bylinas; the epithet, "the Peasant's Son," invariably accompanies Ilya's name in all the Russian bylinas. It is just the contrary in the Germanic epics where Thor, the patron of the toilers, is constantly overridden by Odin, the warrior. Ilya Murometz is a great hero in the defense of the Russian soil. Ilya, according to the popular Russian tales, having received from his father, the aged peasant, the commandment "to plot nothing against Tartar nor to kill the Christians, and to do good and not evil," he tries religiously to observe these commands and uses his energy only to struggle against evil and the enemies of his country. Ilya is a peasant warrior who seeks neither aggression nor conquest and who accepts battle only as a means of legitimate defense. He does not care for gold or riches; he fights only to clear his native

land from giants and strangers. Prince Kropotkin says this about the *Lay of Igor's Raid* ("Slóvo o Polku Igoreve" —translation by Professor Leo Wiener):

This poem was composed at the end of the twelfth century, or early in the thirteenth, its full manuscript destroyed during the conflagration of Moscow in 1812, dated from the fourteenth or the fifteenth century. . . . It relates a real fact that did happen in 1185. Igor, a prince of Kiev, starts with his *drushina* (schola) of warriors to make a raid on the Polovtsi, who occupied the prairies of South-eastern Russia, and continually raided the Russian villages. All sorts of bad omens are seen on the march through the prairies—the sun is darkened and casts its shadow on the band of the Russian warriors; the animals give different warnings, but Igor exclaims: "Brothers and friends: Better to fall dead than be prisoners of the Polovtsi! Let us march to the blue waters of the Don. Let us break our lances against those of Polovtsi. And either I leave there my head, or I will drink the water of the Don from golden helmet." The march is resumed, the Polovtsi are met with, and a great battle is fought.

The description of the battle, in which all Nature takes part—the eagles and the wolves, and the foxes which bark after the red shields of the Russian—is admirable. Igor's band is defeated. "From the sunrise to sunset, and from sunset to sunrise, the steel arrows flew, the swords clashed on the helmets, the lances were broken in a far-away land—the land of the Polovtsi." "The black earth under the hoofs of the horses was strewn with arms, and out of this sowing affliction will rise in the land of the Russians."

Then comes one of the best bits of early Russian poetry—the lamentations of Yaroslávna, Igor's wife, who waits for his return to the town of Putivl:

"The voice of Yaroslávna resounds as the complaint of a cuckoo; it resounds at the rise of sunlight.

"I will fly as a cuckoo down the river. I will wet my beaver sleeves in the Káyala; I will wash with them the wounds of my prince—the deep wounds of my hero.

"Yaroslávna laments on the walls of Putivl.

"Oh, Wind, terrible Wind! Why dost thou, my master, blow so strong? Why didst thou carry on thy light wings the arrows of the Khan against the warriors of my hero? Is it not enough

for thee to blow there, high up in the clouds? Not enough to rock the ships on the blue sea? Why didst thou lay down my beloved upon the grass of the Steppes?

"Yaroslávna laments upon the walls of Putivl.

"Oh, glorious Dnieper, thou hast pierced thy way through the rocky hills to the land of Polovtsi. Thou hast carried the boats of Svyatosláv as they went to fight the Khan Kobyâk. Bring, oh, my master, my husband back to me, and I will send no more tears through thy tide towards the sea.

"Yaroslávna laments upon the walls of Putivl.

"Brilliant Sun, thrice brilliant Sun! Thou givest heat to all, thou shinest for all. Why shouldest thou send thy burning rays upon my husband's warriors? Why didst thou, in the waterless steppe, dry up their bows in their hands? Why shouldest thou, making them suffer from thirst, cause their arrows to weigh so heavy upon their shoulders?"

The THIRD CYCLE deals with the stories of Vasilii Buslaevich and Sadko, the rich merchant. (The commercial prosperity of Novgorod is well known.)

The FOURTH CYCLE deals with the autocracy—already Moscow has become the capital of the future Russian Empire. This cycle deals with the taking of Kazan, the conquest of Siberia by Yermak, Tzar Ivan the Terrible, and his confidant, Maliutav Skuvlatovich. (It is observable that in the popular tradition Ivan, in spite of his cruelties, is not spoken of with any hatred.) W. R. Morfill says that as early as 1619 some of these *bylines* were committed to writing by Richard James, an Oxford graduate who was in Russia about that time as chaplain of the embassy. The most pathetic of these is that relating to the unfortunate Xenia, the daughter of Boris Gudunov Yermak, the conqueror of Siberia, forms the topic of a very spirited lay, and there is another on the death of the Tzar, Ivan the Terrible. Considering the relation in which she stood to the Russians, we cannot wonder that Marina, the wife of the false Demetrius, appears as a magician. Many spirited poems are consecrated to the achievements of Stenka Razia, the bold rob-

ber of the Volga, who was a long time a popular hero.

The FIFTH CYCLE deals with the Cossack or Kosak songs, written in Little Russian tongue, which dwell upon the glories of the "sech," the sufferings of the people from the invasions of the Turks and Mongols, the exploits of the Haidamaks and lastly the fall of the Kosak Republic.

The SIXTH CYCLE includes songs in abundance on the various achievements of the wonderful Tzar Peter the Great, as taking of Azov in 1696. There is also a poem on the execution of the streltzi (or Russian guards), and another on the death of Peter the Great.

The SEVENTH CYCLE includes many songs on Napoleon Bonaparte (1769-1821). Besides these songs, the Russian people can boast of large collections of religious poems, many of them containing very curious legends. In them we have a complete store of the beliefs of the mediæval ages. Many of them are of considerable antiquity, and some of them seem to have been derived from the Midrash. Some similar productions are merely adaptations of old Bulgarian tales, especially the so-called apocryphal writings (apocryphal tales about Solomon, taken from the Greek Chronographs and Palaeas). Then the famous battle on the field of Kulikovo (1380), where the Tartars were routed, moved an unknown writer to write *Zadonschchina* ("Events Beyond the Don"), a rehashing of an earlier work, with additions from the "Song of Igor's Band." It is a sort of prose-poem much in the style of the *Story of Igor*, and the resemblance of the latter to this piece and to many other of the "skazania" or "skazka" (tales), included in or attached to the Russian chronicle,[4] furnishes an additional proof of its genuineness. The account of the battle of the *Field of Woodcocks* (which was gained by Dmitri Donskoi over the Mongols in 1380), has come down in three important versions. The first bears the title, *Story of the Fight of the Prince Dmitri Ivanovich with Mamai;* it is rather meagre

in details but full of expressions showing the patriotism of the writer. The second version is more complete in its historical details, but still is not without anachronisms. The third version of it is altogether poetical. The *Story of Drakule* is a collection of anecdotes relating to a cruel prince of Moldavia, who lived at the commencement of the fifteenth century. Several barbarities described in it have also been assigned to the Tzar Ivan the Terrible. It is interesting to note here the fact that there are even *bylines* on episodes of the Russo-Japanese war.

It is very interesting to point out the fact, that the Russian's heroes never seek for vendetta or blood-revenge, as Scandinavian heroes would do; their actions, especially those of the older heroes, are not dictated by personal aims, but are imbued with a communal spirit, which is characteristic of Russian popular life. The hero of the Russian legends is, above all, the defender of the native soil. All through the Russian epics the heroes are the guardians of the people's independence, but by no means the oppressors of the people. Whenever the numerous Mongol tribes in ancient times would assail Russia, the princes of the various Russian States would call the *bogatyrs* (knights, lords, heroes), who always personified the people, to defend the Russian soil. They would leave their plows, their peaceful tilling of the land, gather to their princes, drive away the enemy, take no rewards, nor acquire any privileges by their defense, and afterward would not form a military caste around the prince, but would return immediately to their soil. In one word: Russian heroes are soil defenders, and the Russian character, being very peaceful, always unhesitatingly, as a matter of natural duty, stands up as one man for the defense of his country and of what he thinks is right. Anybody who studies closely the Russian epics must come to this conclusion. These sagas date, probably, from the tenth, eleventh and twelfth centuries, but they received

their definite shape—the one that has reached us—in the fourteenth century. The Russian ballads, the poetry of the steppes and the boldness and melancholy of its inhabitants, relive in the South Russian song the Dumi (a narrative poem which corresponds in many particulars with the Russian bilini) of the Cossacks. These dumi of the Little Russian have been divided into three groups:

1. The Songs of the Druzhina, treating of the early princes and their followers;

II. The *Kozachestvo* (the Cossack period), in which the Cossacks are found in continual warfare with the Polish "pans" (lords) and the attempts of the Jesuits to introduce the Roman Catholic faith; and

III. The Period of *Haidamakas*, who formed the nucleus of the national party, and prolonged the struggle.

In 1804 appeared a volume based upon those which had been gathered together by Kirsha (Cyril) Danilov (a Cossack), at the commencement of the eighteenth century. They were received with much enthusiasm, and a second edition appeared in 1818. In 1819 there appeared at Leipsic a translation of many of these pieces into German, in consequence of which they became known much more widely. This little volume of 160 pages is important in many ways, and not the least so because the originals of some of the *bilines* translated in it are now lost. Since that time a large number of the Russian popular songs have been collected and published by Afanasyev (d. 1871), Antonovich, Avenarius, Barsov, A. Besonov, Bogdanovich, Chubinsky, M. D. Chulkov, Danilevsky, Dragomanov, Erlenwein, Gclovatzky, A. Hilferding, Kashin, Bogdan Khmelinski, P. Kireyevsky (1860-1874), I. K. Kondratov (1884), Kotliarevsky, Kulish, Ladovinkov, Levitov, Lobolevsky, Lonachevsky, Makarov, Maksimov, Maximovich, Melnikov ("Petchersky"), Metlinski, Mordovtsev, A. Mozarovsky (1873), Naumov, Nikolai

Novikov, Popov, Prugavin, Pyzhov, D. Rovinsky (known by his labors in the field of popular iconography), Rudschenko, Rybnikov (his journeys through the province of Olonetz are well known), Ryeshetnikov, Sakharov, Schein (1874), Sreznevsky, Tereshenko, Tredyakovsky (1703-69, who through a study of the Russian national poetry discovered its tonic metre), Yakushkin (who spent all his life wandering over Russia, bundle in his hand, collecting tales and songs), Zakrevsky, Zasodinsky, Zheleznov, etc.[5]

The early Russian students of the bylines, who worked under the influence of Grimm's interpretation of sages, endeavored to explain them as fragments of an old Slavic mythology in which the forces of Nature are personified in heroes. So, for instance, in Ilya Murometz they found the features of the God of Thunders; Dobrynya the Dragon-Killer was supposed to present the sun in its passive power—the active powers of fighting being left to Ilya Murometz; Sádko, the rich Guest of Novgorod, was the personification of navigation, and the Sea-God whom he deals with was Neptune; Churilo was taken in as a representative of the demoniacal element. A Russian scientist, V. V. Stasov, in his *Origin* of the *Russian Bylines* (1868), entirely upset this interpretation. He claims that the Russian bylines are not fragments of a Slavic mythology, but represent borrowings from Oriental tales. According to him, Ilya Murometz is the Rustem of the Iranian legents placed in Russian surroundings; Dobrinya is the Krishna of Indian folk-lore; Sádko is the merchant of the Oriental tales, as also of a Norman tale. In one word: all the Russian epic heroes have an Oriental origin.

Other Russian students of the bylines went still further. They saw in the heroes of the bylines unsignificant men who had lived in the fourteenth and fifteenth century to whom the exploits of Oriental heroes, borrowed from Oriental tales, were attributed (Ilya Murometz is really mentioned as a his-

toric person in a Scandinavian chronicle). Accordingly, the heroes of the Russian epics could have had nothing to do with the times of Vladimir (980-1015), and still less with the earlier Slavic myths. Prince Peter Kropotkin tries to make a compromise between the opposing views in regard to the origin of Russian epics. He says that the gradual evolution and migration of myths, which are successfully fastened upon new and local persons as they reach new countries, may aid to explain the above contradictions. He claims that there are mythological features in the heroes of the bylines; it may be taken as certain only that the mythology they belong to is not Slavic but Indo-European altogether; and out of these mythological representations of the forces of Nature, human heroes were by degrees evolved in the Orient.

The well-known Russian composer, Cui, describes the musical nature of these songs as follows:

"Russian folk-songs are generally written within a very restricted compass, and only rarely move beyond the interval of a fifth of its compass. The theme is always short, sometimes extending no farther than two bars, but these two bars are repeated as often as the exigencies of the text demand.

"The folk-songs are sung either by a single voice or by a chorus. In the latter case, a single voice leads off with the subject, and then the chorus takes it up. The harmonization of these tunes is traditional and extremely original. The different voices of the chorus approach each other until they form a unison, or else separate into chords (only the chords are often not filled in), and, generally speaking, a melody treated polyphonically ends in a unison.

"The songs for a single voice are frequently accompanied on a stringed instrument called a *balalaïka*—a kind of guitar with a triangular belly, the strings of which are either plucked or set vibrating by a glissando. As to the songs

for chorus they are rarely provided with an accompaniment; when they do have one, it is played on a sort of oboe, which uses the melody as the basis of a number of contrapuntal improvisations which are, no doubt, not much in accordance with the strict rules of music, but are exceedingly picturesque.

"Russian folk-songs may be classified in the following ways: singing games, or songs sung on fête days to the accompaniment of different games and dances; songs of special occasions, of which the wedding song is the most popular type; street songs, or serenades for chorus of a jovial or burlesque character; songs of the *bourlaks*, or of the barge-haulers; and songs for a single voice of every sort and kind."

There are innumerable collections of the music of the Russian national songs. The earliest collection of these songs was made by a musician from Prague, by name Pratch, in 1790, containing 149 songs. In 1866 Balakirev brought out a collection of 46, and later Rimsky-Korsakov produced his collection of one hundred. Glinka was the first to introduce the Russian folk-songs into a composition in their native manner and construction, and in that lies much of the mobility and individuality of the Russian opera and of the work of the men who followed after. In addition to the above mentioned collections of the Russian songs there are the nursery rhymes and jingles, the lullabies, the workmen's songs, the epic songs sung by wandering mummers and minstrels at the houses of the "boyars" (nobles), the songs of seed planting and harvest, the winter ballads, the ballads of spring, etc. Prof. L. Wiener thinks that Sokalski, having heard the American Negro Songs while living in the United States, returned to Russia resolved to collect and preserve the songs of the Russian peasant.

K. Waliszewski, in his *History of Russian Literature* (N. Y., 1903, p. 8-13), gives such a good summary of the Rus-

sian popular poetry that I am going to quote his general statements on it. He says:

"In Russia the epic age was prolonged up to the threshold of the present century. The heroic legend of Platov and his Cossacks pursuing the retreat of the hated Khrantzouz (Frenchman) is still in the mouth of the popular bard, the strings of whose rustic lyre yet ring in certain remote corners of the country, in defiance of Pushkin and his followers. This phenomenon is natural enough. From the point of literary evolution, five or six centuries lie between Russia and the other countries possessed of European culture. At the period when Duns Scotus, William of Wykeham, and Roger Bacon were barring the West, with that streak of light whereat such men as Columbus, Descartes, Galileo, and Newton were soon to kindle their torches, Russia still lay wrapped in darkness. An explanation of this long-continued gloom has been sought even among the skulls lately unearthed in the neighborhood of Moscow. These appear to have revealed that, in the primitive inhabitants of that country, the sensual elements were so excessively developed as to exclude the rest.

"The Tartar conquest of the thirteenth century should be a much more trustworthy event on which to reckon, in this connection. It destroyed the budding civilization of the sphere influenced by Kiev. But even then, the empire of the Vladimirs and the Yaroslavs followed far indeed behind the progress of the European world. In 1240, when the hordes of Baty thundered at the gates of Kiev, nothing within them portended the approaching birth of a Dante, and no labors such as those of a Duns Scotus, nor even of a Villehardouin, suffered interruption. The tardy dawn of Christianity in these quarters, together with the baptism of Vladimir (988), and the Byzantine hegemony, which was its first-fruit, in themselves involved a falling behind the hour marked by the European clock. The Byzantine cul-

ture had a value of its own. Previous to the Renaissance, it imposed itself even upon the West. But it had little communicative power. To the outer world its only effulgence was that of a centre of religious propaganda, and this fervor, strongly tinctured with asceticism, checked, more than it favored, any intellectual soarings. Here we find the explanation of another phenomenon—that the poetry of this epoch, and even of later times, has only been handed down to us till the close of the seventeenth century; writing and printing were controlled by the Church—a Church resolute in her hostility to every element of profane culture. In the Domestic Code (*domostroï*) of pope Sylvester,[6] a contemporary of Ivan the Terrible,[7] the national poetry is still treated as deviltry—pagan and consequently damnable.

"Thus the harmonious offspring of the national genius has lived on in the memories of succeeding generations. But hunted, even in this final refuge, by ecclesiastical anathemas, it has retreated, step by step, towards the lonely and bitter regions of the extremest North. When modern science sought to wake the echoes of the old songs first warbled under the 'Golden Gate' of Kiev, the only answer came from the huts and taverns of the White Sea. The oldest of all the collections of Russian verse, that of Kircha Danilov, dates from the eighteenth century only, and is of dubious value. The wave of melody has rolled across time and space, gathering as it passed, local legends, passing inspirations, and the enigmatic fruit of foreign fiction and lyrics. Then it has divided, evaporated, and lost itself, finally, in the sand and mud.

"The work done for the West by the Icelandic Sagas was thus delayed, in Russia, by some four or five centuries. The only written traces of the glory of Ilia of Mourom, the great hero of the cycle of Kiev, are to be found in German, Polish, or Scandinavian manuscripts. It was an English traveller, Richard James, whose curiosity induced him, at

the beginning of the seventeenth century (1619), to note down the original forms of the Russian lyric; and as a crowning disgrace, the first imitators (in the following century) of this English collector (Novikov, Tchoulkov, Popov, Bogdanovich) were forgers. They took upon themselves to correct the outpourings of the popular inspiration!

"Did ancient Russia possess concurrently with this oral poetry a literary verse, allied with the *Nibelungenlied* and the *Chansons de Geste* (Poems of Knightly Adventure)? One specimen exists, the famous 'Story of the Band of Igor.' But this is but a solitary ruin. . . . In our own days, the popular poetry brought to light by the labors of such Russian savants as Kirieivski, Sakharov, Rybnikov, and Hilferding, and revealed to the Western world by the translations and studies of Ralston, Bistrom, Damberg, Jagic, and Rambaud, has emerged in all its wealth. It was an astonishment and a delight. The fragments of French popular songs collected in 1853, the *gwerziou* of Lower Brittany, the *Chants des Pauvres* of the Velay and the Forez, the national poetry of Languedoc and Provence, form but a poverty-stricken treasury in comparison. The prolongation of the epic period in the lower strata of the Russian world, until the moment of its paradoxical encounter with the sudden development, literary and scientific, which took place in the upper strata, has produced a result which I believe to be unprecedented in human history. At the gates of Archangel the Russian collectors found themselves face to face with the authentic depositaries of a poetic heritage dating from prehistoric epochs. One might in a railway train still be carried into the heart of the twelfth century.

"But this inheritance, rich though it be, is not absolutely intact. Some Russian savants, such as Mr. Srezniewski, have gone so far as to doubt its authenticity. It was the absence of certain historic links, the presence of certain features corresponding with the popular poetry, and even

with the poetical literature, of other nations which stirred their scepticism. We find no symptom, indeed, of the recorded historic life conquest itself anterior to the Tartar conquest, and that conquest itself is only reflected in imagery of excessive faintness. On the other hand, we easily recognize in *Polkane*, one of the heroes of the poetic legend of *Bova*, the Pulicane of the *Reali di Francia*, a collection of Italian epic poetry.

"Mr. Khalanski has gone so far as to contest the commonly accepted fact of the migration of this poetry from south to north. He founds his theory on the absence of any corresponding movement among the Southern peoples. But no German emigrants were needed to carry the songs of the Edda across the continent of Europe; and as to the phenomena of concord, or even fusion, with the poetry of the West, they are sufficiently accounted for by the special character of the Russian *epopee*. The *epopee* was, until quite recent times, a living being, who dwelt, like all living beings, in communion with the world about him.

"To sum it up, Russian popular poetry, as we know it, is neither homogeneous in character nor precise in date. It is the complex product of a series of centuries, and of an organic development which has continued down to our own days. It reflects both the ancient Russian life of the Kiev period, the later Muscovite period, and even the St. Petersburg period of modern times. It has likewise absorbed some features of Western time.

"As to form, we find two chief phases—the polymorphous metre, of seven, eight, or nine feet, and the line of three or six feet, in which the simple trochee is followed by the dactyl:—

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"As to substance, we have three leading categories—heroic tales or *bylines*, songs on special subjects and historical

songs; all with one common characteristic, the predominance of the Pagan spirit. The influence of Christianity is hardly to be discerned. And this one feature, both from the point of view of culture, and more particularly from that of literary evolution, opens an abyss between Russia and Europe. The anathema of the Church falls on every legend, Christian or Pagan, with equal severity. Hence, partly, arises that profound and imperturable realism which seems to have saturated the national literature from the outset, and which still predominates in its development!"

Berezovsky, in dividing the history of Russian music characterizes the first period as purely national, including all the oldest folk-songs and *byline*, or metrical legends. He says that this period saw the rise and fall of the *skomorkhi* or the minstrels who were both the composers and preservers of these old epics and songs. In her *The Russian Opera* (New York, Dutton, 1915), Rosa Newmarch says:

"The early history of the development of the national music, like that of most popular movements in Russia, has its aspects of oppression and conflict with authority. On the one hand we see a strong natural impulse moving irresistibly towards fulfilment, on the other, a policy of repression amounting at moments to active persecution. That the close of the nineteenth century has witnessed the triumph of Russian music at home and abroad proves how strong was the innate capacity of this people, and how deep their love of this art, since otherwise they could never have finally overcome every hindrance to its development. That from primitive times the Slavs were easily inspired and moved by music, and that they practised it in very early phases of their civilization, their early historians are all agreed. In the legend of 'Sadko, the Rich Merchant' (one of the *byline* of the Novgorodian Cycle) the hero, a kind of Russian Orpheus, who suffers the fate of Jonah, makes the Seaking dance to the sound of his *gusslee*, and only stays his

hand when the wild gyrations of the marine deity have created such a storm on earth that all the ships on the ocean above are in danger of being wrecked. In the 'Epic of the Army of Igor,' when the minstrel Boyan sings, he draws 'the grey wolf over the fields, and the blue-black eagle from the clouds.' In peace and war, music was the joy of the primitive Slavs. In the sixth century the Wends told the Emperor in Constantinople that music was their greatest pleasure, and that on their travels they never carried arms but musical instruments which they made themselves. Procopius, the Byzantine historian, describing a night attack made by the Greeks, A. D. 592, upon the camp of the Slavs, says that the latter were so completely absorbed in the delights of singing that they had forgotten to take any precautionary measures, and were oblivious of the enemy's approach. Early in their history, the Russian Slavs used a considerable number of musical instruments: the *gusslee*, a kind of horizontal harp, furnished with seven or eight strings, and the *svirel*, a reed pipe (chalumet), being the most primitive. Soon, however, we read of the *goudok*, a species of fiddle with three strings, played with a bow, the *dombra*, an instrument of the guslar family, the forerunner of the now fashionable *ballalaika*, the strings of which were vibrated with the fingers, and the *bandoura*, or *kobza*, of the Malo-Russians, which had from eight to twenty strings. Among the primitive wind instruments were the *sourna*, a shrill pipe of Eastern origin, and the *doudka*, the bagpipe, or cornemuse. The drum, the tambourine, and the cymbals were the instruments of percussion chiefly in use."

Matthew Guthrie, in his *Russian Antiquities* ("Dissertations sur le Antiquities de Russie," St. Petersbourg, 1795), compares musical instruments of Russian peasants with those of ancient Greece, and demonstrates that three of them were exactly similar. There were Russian troubadours in the time of the Tzar Ivan the Third (1462-1505). Karamsin

tells that they went from village to village with their songs.

The love and aptitude for music has its springs deep down in the Slavic nature. That the Slavs are a musical race is admitted by many foreigners. Russia leads in the number, beauty, and variety of folk-melodies. Since so early a date as 1835, the Russians have an opera (Verstovskiy's *Askold's Grave*) which is based upon popular tradition, of which the purely Russian melodies at once catch the ear of the least musically-educated Russia. The characteristics of Russian music are very marked. The main feature is the complete liberty of rhythm, which often seems like caprice, perhaps in a few measures changing several times. Odd modulations, harmonies suddenly ending in unisons, plaintive minor cadences, dashing dance forms, frequent reminiscences of ancient Greek modes (the Lydian and Dorian) give Russian folk-songs a character all their own, as individual as the jerky measures of the Magyar *Nap* or the singing of the Scottish ballads. (Collections of such melodies are: *Russian Pisni* by Kotsipinski; Balakirev's *National Russian Songs*, and the collections of Trokudin, Rimsky-Korsakov, A. I. Ruberts, etc.) Professor Mackail says rightly that no modern music is so powerful as the Russian in its appeal to elementary human instincts, so large and direct, so popular in the best sense of that word. He says: "All travellers in Russia are struck by the beauty and skill of the untaught singing heard everywhere, from the mouths of soldiers or workmen or peasants. This music is based on a natural scale and is harmonized, when sung by several voices, by a sort of popular counterpoint. The melodies of Russia have an unusual fascination. This native music was long hindered in its development by the strong ecclesiastical tradition of the Russian Church. When the scientific study of music was taken up in the 18th century, the influence of Italian music was dominant throughout Europe. Famous Italian composers like Paisiello, Galuppi, and Cima-

rosa paid long visits to Russia; they were in great favor at the Court, and set the fashion throughout the country, so that the native music fell into neglect. It was revived in the great wave of patriotic enthusiasm a hundred years ago, and came to its own in the work of Glinka."

It is rightly said that almost all great Russian composers, besides Glinka, such as Musorgsky, Borodin, Rimsky-Korsakov, Chaykovsky, Dargomyzhsky, are characterized by their intense nationality, their wide humanity, and their clear, direct vision. The significance of Russian compositions lies in their blending together of popular elements and classical forms. These forms were as romantic, as free, in their origin as the people's songs and dances; and in the hands of genius they will always remain pliant and plastic, in spite of the operations of that too zealous conservatism which masquerades as classicism. The phrase that music is a cosmopolitan owing allegiance to no people and no tongue is become trite. It should not be misunderstood. Like tragedy in its highest conception, music is of all times and all peoples; but the more clearly the world comes to recognize how deep and intimate are the springs from which the emotional element in music flows, the more fully will it recognize that originality and power in the composer rest upon the use of dialects and idioms which are racial or national in origin and structure. Glinka has made of a Pushkin's fairy tale, *Rustan and Ludmila,* a most beautiful opera, "Rustan and Ludmila," in which Russian, Finnish, Turkish and Oriental music are intermingled in order to characterize the different heroes.

Recently Belayev, with the aid of many Russian helpers, collected from all over the country the traditional folk-songs, and handed over the melodies, many of which are very beautiful, to be set to accompaniments by some of the best Russian composers. So, for instance, Balakirev wrote

accompaniment of the following traditional song of the muzhik in Government of Tambov, district of Spaskoye:

In the city stood our princess,
In the city stood our young one,
In the midst of all her maidens,
Her precious keys all jingling,
Her golden ring all shining.

To the city came the king's son,
To the city walls came roaming;
Cut through, my lord, the first gates,
Cut through, my lord, the next gates,
Cut through, my lord, the third ones.

To the city streets come up, sir,
Draw near, sir, to our princess,
Bow low, sir, to our princess,
Bow low, my lord, and lower,
Yet again, to bow still lower.

Now take, my lord, our princess,
By her fair white hand now take her;
Now kiss, my lord, our princess,
Now kiss her yet more foundly
Yet again, to kiss more foundly.

What think you of our princess?
What think you of our young one?
Her fair white face so peerless,
Her eyebrows dark and comely.

Slavic national dances are well-known. No doubt the character of people is often learned from their dances, and Molière used to say that the destiny of nations depends on them. The Czechs are especially praised for their musical talent. It is interesting to note that E. Vehse, in his *Court of Austria* (London, 1896, 2 vols.), says that Mozart, one of the most eminent of German musical com-

posers, was so disgusted by the preference of the Viennese for the lighter of his operas and their rejection (at first) of *Don Juan*, that he exclaimed: "The Czechs will understand me!" (Mozart loved to come to Prague and he resided in the home of the most celebrated Czech pianist, F. Dussek, whose wife was an accomplished singer. Mozart composed the greater part of his opera of *Don Giovanni* in this family.) Professor L. Zelenka Lerando of Ohio University says that the voice air of Bohemia is full of music: "Go to villages, cross the meadows, pass the pastures, and commons, everywhere, yes, everywhere songs will greet you! And what songs!" A Serbian proverb gives the well meant advice: "*Ko peva, zlo ne misli.*" (He who sings does not think bad). These words inform us about the character of the Czechs, the proverbial *musical people* of Europe. Prof. Lerando says: "All the people of Bohemia sing, play the violin or some other instrument. They say that a Bohemian boy comes into this world of ours with a fiddle in his hand. And to see little lads of four with a half-size violin is a common sight in Bohemia. Every teacher in the Bohemian public schools is a violinist and has a class of some thirty violin pupils. Boys take their lessons in the school. Each small village has its own orchestra or band of some fifteen, twenty or thirty pieces. . . . There are really depraved men in Bohemia. Those who would be detested would be marked with a sign of Cain, and would be shunned. This good character of the people of Bohemia is certainly due to their real and passionate love for music." Dr. Burney wrote over a century ago: "I had frequently been told that the Czechs were the most musical pupils of Germany, or perhaps of all Europe; and an eminent German composer, now in London, had declared to me that if they enjoyed the same advantages as the Italians they would excel them." The Czech fine religious chants date from remote antiquity, and were especially popular during the period of the Husite wars.

Bohemia is a proverbial land of dances. It was this country that gave to a delighted world the *polka*, often erroneously attributed to Poland. Its name, indeed, is derived from the Czech word "*pulka*," meaning half, because it is danced in two-third beat. The first musician to write this music was Joseph Neruda, who had seen a peasant girl singing and dancing the polka, and noted both the tune and steps. It was introduced thus into Prague in 1835, and spread thence to Vienna and Paris, England and America, everywhere taking the public by storm.

There exists a collection of *Czech national ballads* (collected by V. Hanka [8] and others, celebrating battles and victories (probably belong to the eighth or the ninth centuries), remarkable for their poetical merit. During the eleventh and twelfth centuries the influence of German customs and habits is apparent in Czech literature; and in the thirteenth and fourteenth centuries this influence increased, and was manifested in the lyric poetry, which echoed the lays of the German Minnesingers. Of these popular songs, however, very few are left. A Czech, by name Dalimil, wrote his *Rhyming Chronicle of Bohemia* in 1314. See also: *Sir John Bowring*, Wybor z Básnictiwi Ceského; being a history of the poetical literature of Bohemia, with translated specimens, London, 1832; *H. Jiricek*, Die Echtheit der Königinhofer Handschrift, Prag, 1862; *A. H. Wratislaw:* (1) Lyra Ceskoslavenska: Bohemian folk-songs, ancient and modern, translated from the original Slavic, with an introductory essay, London, 1849; (2) Native Literature of Bohemia in the fourteenth century: four lectures, London, 1878. Čelakovsky wrote *Ohlas Pisni Ruskych* ("Echo of Russian Songs," Prague, 1829).

A collection of the best popular *Slovak songs* has been published by P. J. Shafarik (1823-1827; prepared in collaboration with Jan Kolar and others); in 1834-1835 the *Popular Songs of the Slovaks in Hungary* have been pub-

lished by Jan Kolar (*Volkslieder der Slowaken in Ungarn*, Ofen, 1823 & 1827, 2 vols.; 2nd edition, 1832 & 1833). Other collections of Slovak folk-songs are those by Kuba, Czerny, D. Jurkovich, Jozef Skultety, Sv. Hurban Vajansky, M. Lichard and A. Kolisek, Bozena Nemcova (1858), Kolle, the *Slovak Matica* (a literary society at Turócz-Martin, 1870-74, 2 vols.; a new edition has been issued in 1880, VIII+236), etc.

The *Bulgarian national songs* are collected by Bessonov (Moscow, 1855), D. & K. Miladinov (Sophia, 1891, 2. ed.); Karanovsky (Petrograd, 1882), Ilyev (1887), Shapkarov (1891), etc. St. J. Verkovich collected the popular songs of the Macedonian Slavs (1860).

K. Strekelj collected the *Slovene popular poems*, in six volumes (1895-1901); also Stanko Vraz (1839), Janevich (1852), Scheinigg (1889), etc.

The *Lusatian Serbian national songs* are collected by Schmaler (*Volkslieder in der Ober-und Niederlausitz*, Grimme, 1843-44, 2 vols.), Beckenstedt (*Wendische Sagen, Märchen*, etc., Graz, 1879), Mucke (1877), Schulenburg (*Wendische Volkssagen und Gebräuche aus dem Spreewald*, Leipzig, 1880; *Wendisches Volkstum in Sage, Brauch und Sitte*, Berlin, 1882), Hornik (1883), etc.

Of all the Slavic tribes, the *Poles* have most neglected their popular poetry, a fact which may be easily explained in a nation among whom whatever refers to mere boors and serfs has always been regarded with the utmost contempt. Their beautiful national dances, however, the graceful *Polonaise* (Polish national dance), the bold *Masur*, the ingenious *Cracovienne*, are equally the property of the Polish nobility (*shlyachta*) and peasantry, and were formerly always accompanied by singing instead of instrumental music. These songs were extemporized, and were probably never committed to writing. Those few Polish ballads are less plastic, softer and milder, sometimes also lighter and gayer. They are col-

lected by Oskar Kolberk (*The People: Its Customs, Manners, Language, Traditions, Proverbs, Usages, etc.*, Warsaw, 1865-98). Wojcicki (1836), Czeczota (1837-45), Waclaw Zaleski, who writes under the pseudonyms of Waclawz Osleska (1833), Zegota Pauli (1838), Konopka, (1840), Zeiszner (1845), Lipinski (1845), Roger (1863), Erbrich (1899 & 1891), Gloger, etc. Adam Mickiewicz began his literary career with a collection of ballads published in 1822-1823. In 1851 Romuald Zienkiewicz published *Songs of the People of Pinsk*, and collections have been appearing of those of the Kashubes, a remnant of the Poles living near Dantzic. On the whole, Poland, as has been said before, is not rich in national, popular (oral) songs and legendary poetry, in which respect it cannot compare with its sister Slavic countries, Russia and Serbia. Poland, however, abounded with superstitions and legends.

The Serbian Iliad and Odyssey

But the most important of the Slavic popular literature is the *Serbian Popular Poetry*—a branch of literature that still survives among the Serbs, though it is almost extinct in all other nations. Much of this poetry is of unknown antiquity, and has been handed down by tradition from generation to generation. The Slavic genius of the Serbian people has created all sorts of "unwritten literature," without recurring to the "printer's devil." They have the reputation of being a poetical nation. To-day there are thousands of Serbian legends, fairy-tales, ballads and songs. Who has written that literature? It is rightly said that we might as well ask, who is the author of the *Iliad* and the *Odyssey*? If Homer be the collective pseudonym of an entire cycle of old Greek national bards, *The Serbian People* is that of the national bards who chanted those Serbian ballads during the centuries, and to whom it was nothing that their

demands should be attached to them. The task of the learned Diascevastes of Pisistrate's epoch, which they performed with such ability in the old Greece, has been done in Serbia by *Vuk Stephanovich Karadzich.*[9] in the beginning of the nineteenth century. And the beauty of it is that this great task has been done by a self-taught peasant, having never had regular instruction, but "being gifted," as has been said of Karadzich, "by Mother Nature" with one of the cleverest intellects the world has seen. When he published the first timid collection of lyric poems of the Serbian peasant women (1814), the literary men of Germany, France, and England were astounded by the richness and beauty of those unwritten creations of the common Serbian people. This first collection of Karadzich showed to the Serbo-Croatians themselves what a rich and beautiful language they possessed for literary productions. But some 60 years before Karadzich's work, in 1756, a learned South Slav from Dalmatia, a Franciscan monk, Andreas Kachich-Mioshich (1696-1760), published a book entitled *Razgovor Ugodni Naroda Slovinskoga* (*The Popular Talk or Recreations of the Slavic People*, Venice, 1756), in which in 261 songs he described (in the manner and in the spirit of the national bards or guslars) the more important historical or legendary events and heroes of the South Slavic people. Some of the pieces included in this volume were written by Mioshich himself, and he made many alterations in this old one. This, however, was quite in the spirit of the age in which he lived. We find extracts from Serbian ballads in some of the Serbo-Dalmatian poets of the sixteenth century. Under the denomination *Slovinski Narod*, Mioshich comprised Serbians, Croatians, Slovenes and Bulgars, anticipating the modern appellations of the *Jugoslaveni* or *Yugo-Slaveni* (South-Slavs; *yug* or *jug* means in Slavic "the south.")[10] His book immediately became the most popular that ever appeared among the Serbo-Croats

and was again and again reprinted, under the less ponderous title, *Pesmaritza* (The Book of Songs). But Kachich-Mioshich found no immediate followers among the Serbo-Croatian literates of the second half of the eighteenth century.

Yes, it is very significant psychologically that the illiterate Serbian peasants have been able to give a new Odyssey and Iliad,—Serbian heroic ballads which even Germans considered fit to match the finest production of the ancient Greeks and Romans. No doubt, in their heroic poems the Serbs stand quite isolated, for no modern nation can be compared to them in epic productiveness.

Professor G. R. Noyes of California University says:

"The anonymous authorship of these songs may excite surprise among a people of bookish training and habits like ourselves. It will be readily understood that a singer knowing some fifty of the ballads by heart can without great difficulty compose new songs on any passing event of village life, even as a cultivated gentleman, well versed in even one of Shakespeare's plays can find fitting quotations for one after-dinner speech on any imaginable topic." In the preface to one of his editions of the *Serbian National Songs* (1824, second edition; in government edition, 1891), Karadzich tells us how in his own village the local events were described —sometimes with humor and irony—in the form of national songs. He gives an example of such a jesting song composed upon a village wedding. Ballads of this type have no value in themselves, and disappear from memory along with the trifling event that occasioned them. But, says Karadzich, "just as waggish old men and youths compose these jocose songs, so others compose serious ballads of battles and other notable events. It is not strange that one cannot learn who first composed even the most recent of the ballads, to say nothing of the older ones; but it is strange that among the common people nobody regards it as an art or a thing to be proud of to compose a new ballad;

and, not to speak of boasting of doing so, every one, even the real author, refuses to acknowledge the ballad, and says that he has heard it from another. This is true of the most recent ballads, of which it is known that they were not brought from elsewhere, but arose on the spot from an event of a few days ago; but when even a year has passed since the event and the ballad, or when a ballad is heard of an event of yesterday, but of a distant locality, no one ever thinks of asking about its origin."

Prof. Noyes says that acquaintance with these simple statements of Karadzich as to the conditions with which he was familiar, in a country where ballads are still a living force, might have saved writers on English balladry from much empty theorizing. Mrs. Chedo Mijatovich, in her book on *Kosovs*, says: "Even the present member of the National Assembly not infrequently speaks in blank verse when his feelings are aroused to an exalted pitch. During the winter of 1873-74, happening to be in Kragujevac during the meeting of the National Assembly, I had the opportunity of hearing a certain peasant, Anta Neshich, member of the Assembly, recite in blank verse the numerous audience outside the Assembly Room the whole debate on the bill for introducing the new monetary system into Serbia, concluding with the final acceptation of the bill." The Serbian Epic or epos is not yet finished, for the occupation of Bosnia and Herzegovina, then the national catastrophe of the annexation of these two Serbian provinces, and the Balkan War (1912-1913) were sung by simple peasants very well, and some of the bards even now-a-days compose the poems of the present European cataclysm as one of the most significant in human history, throwing new light on the grand compositions of the ancients, in all their heroic reality. Just a few weeks ago I had opportunity to listen to a Serbian bard (Petar Perunovich) who came from the Serbian front at Salonica to visit for a short time his Serbian and South Slavic

GUSLAR PETAR PERUNOVIĆ
The most travelled Serbian guslar; the greatest Gusle Singer of Jugoslavÿa; a hero who fought in all recent Serbian wars.

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brothers in the United States. As a professor of psychology at the two Serbian normal schools (for male and female) in Zombor (Hungary) in 1904-1905, I had the pleasure of arranging a course in teaching male students of this institution to play the Gusle and sing the national songs, a course given by a well-known Serbian bard, Lazar Boshkovich, from Bosnia, who is at present somewhere at the Serbian front. That a distinct Serbian Nation has survived the dark days of Turkish rule is no doubt due to the National Songs of Serbia. These bards describe almost all historical or political events before they are treated by the historians and writers. So, for instance, long before the history of *The Resurrection of the Serbian National State* had been whitten by Professor Stoyan Novakovich (the well-known President of the Serbian Academy of Sciences), the blind bard Philip Vishnyich described that resurrection in songs of great beauty and power.[11] *Vox viva docet.* Mijatovich says rightly: "In no country in the world are the illiterate and uneducated peasantry so conversant with their national history as in Serbia." There is no doubt, that the Serbian guslars or blind bards have mightily contributed to the preservation of the Serbian nationality. They prepared the people for their regenerative work at the beginning of the nineteenth century, keeping alive the remembrance of the days of the Serbian kings and heroes, and deepening political consciousness in the nation, for

> "There resteth to Serbia a glory,
> A glory that cannot grow old;
> There remaineth to Serbia a story,
> A tale to be chanted and told."

Colonel Milan Pribichevich, in his article on the "Serbian Peasant in Battle" (*Liberty*, Oakland, Cal., VII, Aug. 20, 1917) says rightly:

"When Tzar Lazar fell on Kosovo Field in 1389 the Serbian State went to pieces and the people were left to themselves without leaders, without schools and without books. The stout-hearted Serbian peasant did not weep, he did not curse Lazar, he did not condemn the enormous sacrifice of Kosovo. On the contrary, hungry, naked and barefooted, like a wild man, hidden in the forests, this peasant built out of Kosovo's sacrifice a magnificent holy temple—popular poetry. He proclaimed those who died for liberty national saints. In dying for freedom his soul embodied an ideal!

"Crushed on the Kosovo battlefield, the Serbian people became enslaved throughout five centuries. Most of them remained under the Turkish yoke and a great number emigrated to Austria. Many leaders changed their faith, becoming Osmanized, while the majority of the people in Serbia, Bosnia, Montenegro and other South Slavic provinces kept their language and religion. The Montenegrins, by their loyalty in holding to their language and religion, constituted themselves a bulwark against the invasion of the Turks for five hundred years.

"Love of liberty kept the Serbian people steadfastly conscious of nationality. In 1804 came the first insurrection against one of the mightiest powers of that time. This first war of liberation lasted eight years and then our little country was again trampled upon. In 1815 the second insurrection granted Serbia her freedom and independence. Although the leaders who participated in these battles were peasants and the arms carried were guns of cherry-tree wood, and their rifles were of flint their success was tremendous.

"How valiant a warrior is the Serbian peasant can be seen from the fact that in 1912 when war was declared against Turkey crowds of singing peasants ran decked with flowers to the battle-field. Enthusiasm for fighting flamed

high. With such inspiration they were able to win glorious battles at Kumanovo and Bitolj. In 1914 Kosovo was repeated. The new Turks came from the north instead of from the south. The Serbian people were pillaged, but not exterminated; that they never will be. Those who know the soul of the Serbian peasants, who know how the Serbians love liberty, and justice, will also know that for all of them it is better to die for liberty than to live in slavery."

These ballads are ordinarily recited or chanted by men to the accompaniment of the monotonous sourdine of the gusle, a crude primitive one or two-stringed instrument in which the cords are made of horse-tail, an instrument which emits droning monotonous sounds, in appearance somewhat like a kind of tambur or like the mandolin or guitar, but played with a bow. It consists of a round, concave body covered with a parchment sound board; it is made by the peasants from the wood of a species of maple tree (*acer platanoides* Linn); the piece of wood is scooped out and covered with sheep-skin; there are one or two horse-hair strings and the peg for turning it is inserted in oriental fashion in the back of the head. The gusle is played with a primitive bow called *gudalo*. The player rests the instrument on his knees and plays (somewhat like a violincello) by this arc-shaped bow. But the performance has more of the character of a recitation than a singing—the string is struck only at the end of each verse. In some parts of Serbian lands, however, each syllable is accentuated by a stroke of the bow, and the final syllable is somewhat prolonged. The bard (or guslar, the gusle singer) chants two lines, then he pauses and gives a few plaintive strokes on his instrument; then he chants again, and so on. This music is certainly simple and rather monotonous. There is no strict adherence to "time," and "scale." The Lazarovich-Hreblianovichs say that the Serbian epic poems "are recitations in rhythmic declamation; the motif of the melody suggested is fragmen-

tary, and runs within three or four notes. Each note is divided into fractions of tones, fixed in the execution, and learned by ear, which cannot be transcribed on the modern musical staff. The cadences are grave and evocative, droning, yet vibrating as if on human heartstrings." While in Slavic poetry generally the musical element is prominent, in Serbian popular ballads it is completely subordinate. (See Dr. Beatrice L. Stevenson's articles: *The Gusle Singer and his Songs*, in the *American Anthropologist*, XVII, 1915, pp. 58-68; *Songs of the Serbians*, reprinted from *Liberty*, Oakland, Cal., 1916; *The Poetry of the Slav*, in *The Welland Telegraph*, Feb. 13, 1917; *Kosovo Day and the Serbian People*, in *Liberty*, July 11, 1917).

Gusle are to be met in almost every Serbian peasant house for it is the national instrument. The people take such a delight in listening to the recitation of their poetical rhapsodies that one of the most popular Serbian poets, Petar Petrovich-Njegosh, in his masterpiece, "The Mountain Wreath" (*Gorski Viyenatz*), in which the sufferings and heroism of the Montenegrins were sung, uttered the following lines, which have become proverbial:

> "The house in which the gusle is not heard
> Is dead, as well as the people in it."

The Serbian ballads are now all composed in one measure, an unrhymed line of 10 syllables, with a caesura after the fourth syllable. Each decasyllabic line, as a rule, is complete in itself as a sense group; but very often—as in Hindoo poetry—the lines run in couples, i.e., the second completes the meaning of the first, even although the first taken by itself may appear to present a complete sense; enjambement never occurs at all. In other words: The heroic decasyllabic line has invariably five troches, with the fixed caesura after the second foot; and almost every line is in itself a complete

sentence. There is no regular order of accents, but as no Serbian word—except of course monosyllables—is accented on the ultima, the effect of the verse, when read or recited, is of an irregular trochaic rhythm (–denoting a long and accentuated syllable; ∪, a short syllable without accent):

Ī pōnĕsĕ | trī tŏvără blāgă

When these ballads are sung, the prose accents are set aside and the lines become regular trochaic pentameter:

Ī pŏnēsĕ | trī tŏvāră blāgă

Mügge, in his *Serbian Folk Songs*, etc. (London, Drane, 1916, p. 38-9), says:

It is this peculiar shifting of the accents used in colloquial speech for the purpose of poetical diction which can be observed in the Serbian language, that may throw some light on the vexed question about the relation between accent and quantity in ancient Greek prosody. 'In modern poetry, Accent is the basis of Rhythm. In old Greek poetry, Quantity is the basis of Rhythm, and Accent has no influence which we can perceive' (Jebb). It is hardly to be assumed that the ancient Greeks invented such an ample means of accent-notation for nothing. Modern Greek has a strongly marked accent. Is it not highly probable that the notation of accents observed in daily life and colloquial speech was disregarded, just as in Serbian? . . .

Certain writers on Serbian prosody, however, hold that their heroic verse does not consist of five trochees; that perhaps such an analysis of the metrical structure is only permissible as a practicable handle and method for dealing with Serbian versification, but that in reality the Serbian folk-poet merely counts ten syllables without measuring them, and that actually the line is 'without any fixed fall or tonality.' But the cadence of the Serbian heroic verse, its general modulation, does seem to be, on the whole, of a trochaic or dactylic character.

The Serbian oral (popular) literature falls into two main groups, with regard to the subject-matter: (1) the so-called *yunachke* (="brave," "hero") songs, epic in char-

acter, narrating the achievements of the national heroes (they are also called *Male Songs* or *Men's Songs*), and (2) the *feminine* songs ("zhenske pyesme"), lyric in nature, dealing with the softer side of people's life, chiefly, but not exclusively, with the lot of women. In the epic songs ("yunachke pyesme") the four chief periods of Serbian history are easily discernible:

(1) Those composed in the intermingle with Christian elements;

(2) Those narrating the glorious period of the Nemanya dynasty (twelfth to fourteenth centuries):

(3) The songs depicting the loss of Serbia's independence at Kosovo (1389) and subsequent events (so-called *Kosovo Cycle*); and

(4) The songs of modern times of the struggle for independence at the outset of the nineteenth century, including commemorations of the great leader Kara or Black George (the grand-father of the present Serbian King Peter Karageorgevich, the only Slavic King at present, besides his father-in-law, King Nickolas of Montenegro), the Montenegrin uprisings, etc.

This form of the Serbian literary production (which is still going on) is intimately interwoven with their daily life. The hall where the women sit spinning around the fireside, the mountain on which the boys pasture their flocks, the square where the village youth assemble to dance, the plains where the harvest is reaped, and the forests through which the lonely traveller journeys, all resound with song. Short compositions, sung without accompaniment, are mostly composed by women, and are called "female songs"; they relate to domestic life, and are distinguished by cheerfulness, and often by a spirit of graceful roguery. The feeling expressed in the Serbian lovesongs is gentle, often playful, indicating more of tenderness than of passion. Only one example:

"Why does Morava flow troubled?
Do the Pasha's horses drink there,
Or the Pasha's soldiers cross it?
Neither Pasha's horses drink there,
Nor the Pasha's soldiers cross it
But two sisters bathing in it,
Olivera and Todora,
In the waves Todora perished,
Olivera gained the shore.
"Spoke the dead face of the maiden,
'Olivera, O my sister,
When thou goest to our mother,
Tell not thou that mother sad,
That the waves have closed above me,
Say to her that I am married.
'Tween two hills, my groomsmen, am I,
'Tween two forests, my bridesmaidens,
And a marble stone, my bridegroom,
Little grass my lover's sister,
And for mother-in-law, the sod."

In the words of Goethe, the Serbian women's songs are "very beautiful indeed." M. A. Müggе rightly says that there is little doubt that in purity, gracefulness, and roguish fancies these songs are almost unique. It is true the maidens do not mince words if they are angry or jealous, and their imprecations and curses of faithless lovers are worthy of Dido's passion. Yet one cannot agree, says Müggе, with the critic that the Serbian female songs taken as a whole "grown up on the borders between Orient and Occident, combine the advantage of the lyric poetry of both. The thoughts are more violent, more highly colored than in the folk-songs of the rest of Europe, and yet there is nothing of the bombast and hypersensitiveness of Arabian and Persian poetry. Their charming fragrance does not dull the senses. Theirs is the perfume of roses, but not that of the attar of roses." These female songs have even stanzas at times and various metres, whereas the male songs, without

exception, are written in decasyllabic verse, and have neither rhyme nor assonance. The metrical structure of the female songs is, therefore, sometimes more complex than in the male songs.

The general character of the Serbian heroic tales in epic form is objective and plastic; the poet is, in most cases, in a remarkable degree *above* his subject; he paints his pictures, not in glowing colors, but in prominent features, and no explanation is necessary to interpret what the reader thinks he sees with his own eyes. They deal mostly with the deeds and adventures of the great Serbs of the past. Voyages to Italy, to the lands of the Arabs (both the Negroes and the Moors), magnificent banquets and weddings, and furious battles, form the regular topics of the Serbian heroic poems. Of course, the passionate hatred of their cruel foes, the Turks and the furious battles with the Turkish mighty armies are amongst the most frequent and regular designs in the poetic texture of these Serbian folk-songs. These ballads constitute by far the finest part of Serbian literature. The picturesque scenery of the land, and the free solitary life led in the mountain ranges, kindled the imagination of the people, and awoke the voice of song at an early period. From a Serbian ballad, W. Miller, the well-known historian and scholar of the Balkans, quotes the verses: "Amurath had so many men that a horseman could not ride from one wing of his army to the other in a fortnight; the plain of Kosovo was one mass of steel; horse stood against horse, man against man; the spears formed a thick forest; the banners obscured the sun, and there was no space for a drop of water to fall between them." Some of the ballads go back to a period anterior to the appearance of the Turks in Europe. In a wonderful manner they combine the rude strength, spirit, and naïveté characteristic of the ballad everywhere, with oriental fire and Greek plasticity. It is a truly Slavic art, wonderful and deep, equal to that

of ancient Egypt and India. The poems are invariably unrhymed, but preserve at the same time a rhythmic measure. Here are a few lines from the song "Tzar Lazar Chooses the Heavenly Kingdom" (translated by the Lazarovich-Hreblianovichs):

"Flying comes a gray-bird, a falcon,
From the Holy City, Jerusalem,
And a little swallow seems to carry—
—No, 'tis not a gray-bird, not the falcon,
But it is the Holy Saint Elijah,
And no little swallow is he bringing,
But a letter from God's Blessed Mother,
He bears it to the Tzar on Kosovo,
And on his knees the letter he lets drop,
The missive of itself began to speak:
'O Tzar Lazar, thou of glorious line,
Between two Empires which one wilt thou choose?
Dost thou desire the Kingdom most of God?
Or dost thou choose the Empire of this world?
If the earthly Empire most thou lovest,
Saddle the horses! Tighten well the girths!
And forthwith let thy knights their swords gird on,
Then forward! Storm the Turks, make your assault!
The Turkish army all, shall be brought low.
But if the Heavenly Kingdom thou dost choose,
Then fashion thou a Church on Kosovo,
Not of marble its foundations tracing,
Only, of purest silk and scarlet built,
There eat Christ's Bread, thy warriors prepare,
For thy whole army will destruction find,
And thou, too, Prince,—with it, thou wilt perish.'
And when the Tzar had listened to those words,
The Tzar the question ponders o'er and o'er,
Dear God, what shall I answer, how to decide?
Upon which kingdom shall I set my choice—
Shall I most desire the Heavenly Kingdom?
Or shall I choose an Empire of this world?
If that I, in choosing either Kingdom,
Should earthly Empire above all desire—
The earthly kingdom is a little thing

—God's Kingdom is forever, and for aye.
The Tzar will'd for the Kingdom of the Lord,
Rather than the Crown of worldly Empire.
Then on Kosovo a Church he fashioned,
Not of marble did he lay its stones,
But of finest silk and scarlet built it.
Then he called the Patriarch of Serbia,
And twelve great Bishops thither brought,
The knightly ranks receive the sacred host,
And hold them ready to await the Turks."

When the Serbian bards sang that Tzar Lazar preferred the death of a martyr and "the heavenly crown to the earthly crown," it was nothing extraordinary that, when offered such a choice, they should choose the nobler. Rev. John R. Krajnovich is right when he says that it shows the morality of the Serbian National Soul, and that "it was a great thing in the moral situation and of the most tragic import when put before the alternate of unequal strength, that the side that was the weaker in strength was stronger in spirit and morality." G. K. Chesterton also points out that spiritual issue of the war, when he says: "Five hundred years ago our Allies, the Serbians, went down in the great Battle of Kosovo, which was the end of their triumph and the beginning of their glory. For if the Serbian Empire was mortally wounded, the Serbian nation had a chance to prove itself immortal; since it is only in death that we can discover immortality. So awfully alive is that Christian thing called a nation that its very death is a living death. It is a living death which lasts a hundred times longer than any life of man" (*"The London Daily News"* on Kosovo Day, 1916). Ljubomir Mihailovitch, Serbian ambassador to the United States says rightly:

The Battle of Kosovo and its terrible consequences for our people have taught us to value liberty and honor above everything else. That great event brought forth many legends, traditions and poems, composing, as it were, a national Bible, from

which we draw moral strength for the struggle to come.

Kosovo Day is not a day of mourning and defeat but a day of victory—the victory of honor and faith. . . . On it we do not celebrate our national catastrophe, but the self-sacrifice of our forefathers in the defense of liberty and religion against barbarism and brutal force.

The celebrated Pole, whom Goethe called "The Poet Laureate of the World," Adam Mickiewicz (Polish Longfellow), in his enthusiastic courses on Serbian cycles of rhapsodies at the College de France (Paris, in 1840-1842) [12] says the following about this song: "The Christian idea was never in verse expressed so beautifully and directly, yet with its full mysticism, as in the song 'Tzar Lazar Chooses the Heavenly Kingdom'." In his *Les Slaves* (I, 334) Mickiewicz says: "The Serbs, that people engrossed in its past, and destined to become the musician and the poet of the entire Slavic race, does not even know that it should one day become the greatest literary glory of the Slavs." It was not because he was himself a Slav, that he sang the unbounded praises of this beauty so enthusiastically, but because he understood the moral of this beauty.[13]

The number and variety of the Serbian heroic poems is immense. A Serb-Croatian poet, Petar Preradovich, says rightly: "All our history is only a great collection of songs." The history of the Serbs was poetized, for when the Turkish hurricane swept away the Serbian Empire (1389), the spirit of the people had held fast to its glorious past to frame a new ideal for the future. Those individualized the sentiments, qualities and defects of the Serbian people. So, for example, audacity and chivalrous enterprise were personified in Milosh Obilich, and his two comrades Ivan Kosanchich and Milan Toplitza; wisdom and resignation in Tzar Lazar; heroism, justice and protection of the feeble by Prince Marko; patriotic suffering in the Maiden Margit and Rayko the Yoyvoda, etc.[14] In the Serbian

epopee of mythic character, we see, indeed, the personification of the traits of the Serbian nation and Slavic nature. Good traits, hopes, beliefs, expectations, knightly character—all these traits are exhibited in Prince Marko (Kraljevich Marko), whose sisters are villas who come to his aid in the hours of trial and tell him what destiny is going to do with him. His main life aim is: to protect the poor and weak from the oppressors and to honor parents. So, for example, in a poem "Slavu Slavi Kraljevich Marko" we see how Prince Marko honored his mother very much, so much so that he did not take arms with him (because his mother wished it), although he knew that in doing so he ran the risk of endangering his life.

When Jacŏb L. K. Grimm read the Serbian ballads he wrote: "The Serbian national poetry deserves indeed general attention. . . . The wealth and the beauty of Serbian popular poems would if well known astonish Europe. . . . in them breathes a clear and inborn poetry such as can scarcely be found among any modern people. . . . Europe will learn the Serbian language just because of the Serbian ballads." He also said that the language of the Serbian fairy-tales "is everywhere simple and natural." To-day the Serbian ballads are better known; they are translated into French, German, Italian, and English. One of the latest English translations of some selected Serbian ballads is that of Dr. George R. Noyes, Professor of Slavic literature at California University, under the title: *Heroic Ballads of Serbia* (Boston, Sherman French & Co., 1913, pp. 273). Prof. Noyes claims that the ethics of some Serbian heroes might be called "patterns of exact virtue." V. M. Petrovich's book (*Hero Tales and Legends of the Serbians*, New York, Stokes, 1915, pp. 394) is also good. (Mr. Petrovich is now the Chief of the Slavic Department in the Public Library of New York City.)

The Serbian popular poetry was first revealed to other

nations by the Italian traveller and naturalist, the Abate Alberto Giovanni Battista Fortis (1741-1803), who drew attention to these popular songs by his translation of one of the finest Serbian songs, *Hasan-aginitza* or The Wife of Hasan Aga (see Appendix 2),[15] which is published in his *Viaggio in Dalmazia* (*Travels in Dalmatia*, 1774), both in Serbian original and Italian. Soon afterwards the poet Nikola Tomaseo (1802-1874) and some prominent Italian writers translated many of the Serbian or Serbo-Kroatian folk-songs. In 1778, J. G. Herder (1744-1803) with his *Voices of the Nations* brought into notice, in this translation of popular songs (which lead to the study of folk-lore), three Serbian songs, which he considered purely national. The same year, J. W. Goethe (1743-1832), the great "citizen of the universe," translated that simple, but powerful tragedy of domestic life, the *Hasan-aginitza;* also wrote articles on Serbian popular poetry in his *Ueber Kunst und Alterthum*, an art journal, and often talked of the Serbian songs to his famous friend, Eckermann (See *Goethe's* "Serbische Lieder" in his *Kunst und Altertum*, vol. V., Heft i, pp. 84-92; Heft 2, pp. 35-63; Heft 3, p. 190; Vol. VI, Heft 1, pp. 188-193; Heft 2, pp. 321-329; then his *Conversations with Eckermann*, London, 1839, pp. 125-128; also Goethe's *Works*, Stuttgart, 1874, vol. VI). [16] Goethe was the first to predict the foundation of a modern universal literature, assigning Serbian national poetry a very high place among the literatures of the world. He once said to Eckermann that these songs are beautiful, some of them deserve comparison with the Greek Epic and with the *Song of Songs*, which is saying a great deal. (Goethe's great admiration for the sublime biblical poem is well-known.)

In 1814-1815 Vuk Stephanovich-Karadzich edited his first collections of Serbian popular songs, when he was with Bartholomew Kopitar (1780-1844), who recommended

with great zeal these songs to the foreign literary world.[17] It was on this occasion that the great German philologist, Jakob L. K. Grimm (1785-1863), a great friend of national literatures, became an enthusiastic admirer of Serbian poetry. He began immediately to bring out these songs, paying a tribute of unstinted admiration to this poetry. He translated some of the Serbian folk-songs. In 1824 he writes: "I have three volumes of Serbian poems, and not one among them that is not excellent! German folk-poetry will have to hide before it." He admits that the Serbian ballads are far superior to the German *Nibelungenlied* (their text having been edited by Lachmann in 1827), and he goes on to say that the Serbian ballads are all "very beautiful," "brilliant flowers," "quite beautiful and Homeric in character," "as fine as Homer"—in short, of Homeric character and beauty. He says, "Since the days of Homer's poems there has not been in Europe a phenomenon that, like the Serbian folk-songs, can instruct us about the essence and origin of epic poetry." There are some which, according to him, represent the most moving songs of all people and all times. The ballad of *The Building of Skadar* (or *Skutari*) *on Boyana* (see Appendix 3) is, according to Grimm, "one of the most exquisite and touching ballads of any nation and any age."[18] It was then that Goethe began to take a fresh interest in them, writing about them and praising them in his reports and his conversations with Johann Peter Eckermann, on Jan. 18, 1825. According to Goethe, they have many "precious motifs," "new and fresh," and "there are some which can take the same rank as the *'Cantique des Cantiques'*," etc. Nikola Tesla, who knows by heart many Serbian ballads, in one of his articles on the Serbian poetry rightly asks: "What would he (Goethe) have thought of them had he been a Serbian?" Goethe was compelled to use Italian versions for he was ignorant of the Serbian tongue, unlike his worthy countryman, Jacob L. K. Grimm.

It was then that Wilhelm von Humboldt (1767-1835) also became interested in the Serbian popular poetry paying his high tribute of admiration to them. It was then, too, that Clemens Brentano (1778-1842) copied them, and read them "for his own pleasure," as he expressed it. Miss Talfi or Talvj (real name: Mrs. T. A. L. von J. Robinson, or her maiden name: Therésa von Jacob, 1797-1870),[19] the famous German classical archeologist: Friedrich Wilhelm Eduard Gerhard (1795-1867; wrote *Gesänge der Serben*, Leipzig, 1877, 292, 2nd edition), J. N. Vogl,[20] M. S. Kapper,[21] L. S. Frankl, C. Lucerna, P. v. Goetze, Carl Grober (*Der Königssohn Mark in Serbischer Volksgesang*, Wien, Hölder, 1883, 265), F. S. Krauss, and others have secured entire collections of these translations.[22] All literary people of Germany showed a profound interest in these songs, and a German writer of that epoch states that the Serbian popular poetry even showed a "real enthusiasm," and made a "greater and livelier impression at the time than any other at this period." Leopold von Ranke, Vater and many other German scholars became Serbian enthusiasts. (See also: *A. Soerensen*, Entstehung der kurzzeiligen serbo-kroatischer Liederdichtung im Küstenland, Wien, 1895; Beitrag zur Geschichte der Entwicklung der serbischen Heldendichtung, *Archiv für slawische Philologie, Berlin*, 1892-1898, XIV, 556-87; XV, 1-36; 204-45; XVI, 66-118; XVII, 198-253; XIX, 89-131; XX, 78-114).

But this interest was not confined only to Germany. The French literary world was equally appreciative. Madame de Staël (1766-1817) had already (in 1807) shown her sympathy for the Serbian race and its songs. Charles Nodier (1780-1844) translated (in 1813)[23] the *Hasan-aginitza* and several other songs, and praised them. Prosper Mérimée edited his celebrated collection *La Guzla* (ou choix de poésie lyriques recueilles dans la Dalmatie, la Bosnie, la Croatie, etc., Paris, 1827), but it is a collection of mystifica-

tions of Serbian songs, and not of the songs themselves (he imitated their tone and character). The well-known literary review of the French Romantic school, *Le Globe*, devoted several pages to these ballads (1827) and to the book of Prosper Mérimée. Baron A. d'Avril succeeded in bringing the Kosovo epic particularly before the notice of the cultured world by publishing *La Bataille de Kossovo*: Rhapsodie serbe, tirée des chants populaires et traduite en français (Paris, 1868). Auguste Dozon published *Poésie populaires serbes* (Paris, 1859, new edition: *L'Épopée Serbe*, Paris, Leroux, 1888, LXXX + 335). See also: *A. Baily*, Les Victoires, Serbes; Bregalnitza; L'épopée Serbe, Paris, 1916; *F. Pascal*, La littérature populaire serbe (Rev. pol. et littéraire, Paris, 1912, vol. 50, 557-60); *Henry Barby*, L'Épopée serbe, Paris, Berger-Levrault, 1916, VIII + 226; *Leo D'Orfer*, Chants de Guerre de la Serbie, Paris, Payot, 1916 (it contains also poems of the Heyduke period); *E. Voïart*, Chants populaires de Serviens, Paris, 1834, 2 vols., 308 + 280, based on Talvj's version; Doctoresse *A. Yakchitch & Marcel Robert*, Poems nationaux du peuple serbe, Paris, Bloud et Gay, 1918. Emile Montégut says: "Speaking in a literary way, there is no people more interesting (than the Serbs). Through them we are able to penetrate into the mystery of primitive poetry." E. Laboulaye, Ami Boué and other French writers have the same opinion about the Serbian folk-songs.

Neither did the British men of letters remain indifferent to these songs—they translated them and popularized them. Sir John Bowring (1792-1872), who was a pupil of Vuk St. Karadzich, translated very nicely these songs in the form of the Serbian national decasyllabic verse under the title *Serbian Popular Poetry* (London, Author, 1827, pp. 235; first ed., 1826).[24] The English poet and statesman, "Owen Meredith" (=Robert Bulwer—The Earl or Lord Lytton, 1831-1891) did the same, giving in his *Serbski*

Pesme (London, 1861 XXVI+142) or *National Songs of Serbia* (Boston, 1877, 111; new edition, London, 1917, XXXIII+156) a spirited adaptation of it. Sir Walter Scott (1771-1832) began a translation of the *Hasan-aginitza*, "a drama, the tragic fate of a loving wife and mother, her soul's struggle with the brute force of circumstance," to use the expression of Professor Milan Curchin of Belgrade University. W. Denton also edited *Serbian Folk-Lore* (London, 1874, VI+316; selected and translated by Mrs. E. L. Mijatovich). Mrs. Chedo or Chedomil Mijatovich (née Elodie Lawton) translated a whole volume of the famous cycle of poems, mainly on the lines of Armin Pavich's work (Agram, 1877), under the title *Kosovo: Serbian National Songs About the Fall of the Empire* (London, Wm. Isbister, 1881, VI+148). Her husband, Chedo Mijatovich, in his work *Serbia of the Serbians* (N. Y., Scribner, 1911, p. 234) devotes several chapters on Serbian national songs, proverbs, anecdotes, music, customs, etc. Most recent work on these songs is that R. V. Seton-Watson entitled *Serbian Ballads* (published by the Kosovo Committee of London, 1916, 16; see also his *The Spirit of the Serb*, London, Nesbit, 1915, 31), M. A. Mügge (*Serbian Folk Songs, Fairy Tales and Proverbs*, London, Drane, 1916, 167); J. W. Wiles (*Serbian Songs and Poems*, London, 1917, 80), etc. The author of the "Heroic Ballads of Serbia," Voislav M. Petrovich, who is a great master of both the Serbian tongue and the English language, is making a great success in translating the Serbian national songs into English. H. Munro Chadwick in his *The Heroic Age* (Cambridge, 1910, 313-19) discusses a topic on Serbian heroic ballads, giving a critical appendix on Kosovo. (See also: *Anonymous*, Servian Popular Poetry, in *The London Magazine*, Jan.-April, 1827, 567-83; Review of Karadzich's Collections of Servian Popular Song in *Westminster Rev.*, May-July, 1826, vol. VI, 23-39; *Translations from the Servian Minstrelsy*, in

The Quarterly Review, London, XXXV, 1826, 66-81.)

The only American translation of the Serbian ballads (that of Professor Noyes) is already mentioned.

The Slavic literary and scientific representatives also, of course, shared in the admiration for the Serbian popular poetry, by way of comments, translations or collecting them, including the great Russian poet, Alexander Pushkin, the great Polish poet, Adam Mickiewicz, Fr. Mikloshich,[25] Nicolo Tomaseo,[26] I. S. Yastrebov, P. J. Shafarik,[27] A. N. Pypin,[28] Jan Kolar, Bartholomew or Jernej Kopitar, M. Khalanski, Nikola Tesla, Vuk S. Vrchevich, S. Manojlovich,[29] Bogoljub Petranovich, Filip Radichevich, Ristich, S. Milutinovich, Armin Pavich, Franjo Markovich, Sviloyevich, P. A. Lavrov, Rayachevich, V. M. Petrovich, Janko Jurishich, M. Murko,[30] K. Strekelj, Tihomir R. Georgevich,[31] Vladimir Corovich,[32] Scifuddin E. Kemura, Jovan Duchich, Milan Curchin, [33] Mijat Stojanovich, Jovan V. Vojinovich, Dossitheus Obradovich, Joseph Holechek, Veljko Radojevich, T. Maretich, Fr. Racki, Sr. J. Stojkovich, Tih. Ostojich, Jovan Stejich, M. Konstantinovich, Ilarion Ruvarac, Lj. Kovachevich, P. S. Srechkovich, J. H. Vasiljevich, Pavle Popovich, M. S. Milojevich, Stojan Novakovich (see especially his excellent study, *Kosovo* Belgrade, 1906, pp. 70, eleventh edition), Crijevich of Ragusa (Cerva, Tubero, 1455-1527), Medo Pucich, Gr. Martich, G. Kovachevich, V. Jagich (*Die Südslavische Volksepik vor Jahrhunderten*, in *Arch.* f. Slav. Philol., III, 152), Hilferding (*Voyage en Bosnie*, 1889), *St. M. Okanovich* (Die serbische Volksepik im Dienste der Erziehung, Jena Dissertation, Vopelius, 1897, 140), etc. There was only the celebrated Slavic philologist, J. Dobrovsky (1753-1829), the one sceptic among well-known European literary men, who remained astonished. This Czech scholar repeated constantly: "I can't see what there is so much to admire and to be praised in this folk-poetry." In order to understand this single abnormality of expression, we

have to point out the fact that in 1801 Dobrovsky manifested symptoms of insanity. Though he presently recovered, the fits of mental aberration kept recurring until his death. Whenever in the throes of the malady he was eager to destroy his works, and it was during one of these fits that he burned the Lusatian Dictionary, which was ready for the press. Although one of the most important figures in the period of the renaissance of Czech literature, he did not believe in the possibility or even desirability of Czech revival, his favorite advice to the enthusiast being: "Leave the dead alone." His interest in the literary remains of the Czech people was nothing beyond that of scientific investigation. This difference from the point of view of the younger enthusiastic Czech scholars turned into a serious breach when Dobrovsky attacked the authenticity of the famous "Judgment of Libusha," discovered by Hanka in 1817. Jungmann, Hanka, Chelakovsky, Palacky, and even Shafarik bitterly denounced him as a "Slavonized German," but Dobrovsky, though keenly grieved at the animosity of his erstwhile friends, never changed his views. Another Czech writer, Joseph Holechek, expresses the true attitude towards the Serbian people. In his work on *Bosnia and Herzegovina* (1878) Holechek expresses his belief in the future of the Serbian people, as follows:

"Gusle! National Serbian poetry which has been developed besides the sounds of Gusle, is known to all the cultured world and everywhere carries the glory of the Serbian people. A nation which created the Serbian national poetry, has the sacred testimony to come on the stage of the world history, to be included among the most talented and ablest for the cultural task. National Serbian poetry is so rich a contribution to the treasury of the culture of humanity, that the deepest political fall would not belittle the importance" (p. 107).

He believes in the Serbian future, because, "there is no

example in the history, that a nation is inspired by its state idea, in such a way that it became highly faithful even after five hundred years of tragic fall, as we see it in the Serbs" (p. 184).

This tragic fall of the Serbian race came not in 1915, but on the 28th of June, 1389, at the memorable battles of Kosovo Polje, "The Field of Blackbirds," "the Plains of Merles," at the Flodden of the Balkans, where the Serbian Tzar Lazar lost his head, fighting the forces of Amurath and Bajazett.[34] Bowring, in his *Servian Popular Poetry* (1827) translated this in the form of the Serbian national decasyllabic verse as follows:

"On Kosovo lay the headless body,
But the eagles touched it not, nor ravens,
Nor the foot of man, nor hoof of courser." . . .

Few more lines from the *Ballad of Kosovo Plain*, translated by the same author:

"There resteth to Serbia a glory,
A glory that shall not grow old,
There remaineth to Serbia a story,
A tale to be chanted and told.
They are gone to their graves grim and gory,
The beautiful brave and bold,
But out of the darkness and desolation
Of the mourning heart of a widow'd nation
Their memory waketh an exultation.
Yea, so long as a babe shall be born
Or there resteth a man in the land,
So long as a blade of corn
Shall be reaped by human hand,
So long as the grass shall grow
On the mighty plain of Kosovo,
So long—so long—even so,
Shall the glory of those remain
Who this day in battle were slain."

Old chronicles say that the field was like "a tulip bed" after the battle, with its rolling turbans and severed heads. Tzar Lazar's enemy, Sultan Amurath or Murad the First, also fell; all the principal officers of Tzar Lazar were killed before the eyes of the expiring padischah whom the Turks have called Amurath Khodovendikar or "the Laborer of God." Sultan Amurat was killed by a Serbian, who had been accused of treason, and who wished to avenge his people and himself; he made his way to the Sultan's presence, by representing himself as a deserter, and plunged a dagger into his breast. To this Serbian one of the contemporary accounts gives the title of "a faithful servant of Lazar, by name Milosh." An English historian, Richard Knolles (1545-1610), in his *General History of the Turks* (London, 1603, 5th edition, 1638), gives the version that Sultan Murad was killed while walking through the battlefield, after the battle, by a wounded Serbian, and adds: "The name of this man (for his courage worthy of eternal memory) was *Miles Cobelits*. The Turks in their *Annals* somehow otherwise report of the death of Amurath: as that this Cobelits, one of the despot's servants, in time of battle coming to Amurath as a fugitive offering him his service; and, admitted to his presence in humbling himself to have kissed his feet (as the barbarous manner of the Turks is), stabbed him into the belly and so slew him, being himself shortly after therefore in the presence of Bajazeth most cruelly hewn into small pieces. Whereupon ever since that time the manner of the Turks hath been, and yet is, that when any ambassador or stranger is to come to kiss the Sultan's hand, or otherwise to approach his person, he is as it were for honor's sake led by the arms into his presence by two of the great courtiers, but indeed by so intangling him to be sure he shall not offer him the like violence, that did this Cobelits formerly to Amurath." The same author says this about the battle in the plain of Kosovo which seems intended by nature for an

Armageddon of nations:

"In which bloody fight many thousands fell on both sides; the brightness of the armour and weapons was as it had been the lightning; the multitude of lances and other horsemen's stauens shadowed the light of the sun; arrows and darts fell so fast that a man would have thought they had poured down from heaven; the noise of the instruments of war, with the neighing of horses, and outcries of men was so terrible and great, that the wild beasts of the mountains stood astonied therewith and the Turkish histories, to express the terror of the day (vainly say) that the Angels in heaven, amazed with that hideous noise, for that time forgot the heavenly hymns wherewith they always glorify God." A Serbian biographer, Constantine the Philosopher (a Bulgarian by birth, but highly appreciated by the Serbian Holy Synod for his learning and literary skill—he was the Court chaplain of the Serbian Prince Stephan Lazarovich Visoki, whose life and reign he described), states (about 1431) that the "great" noble who killed Murad was "slandered to his lord by envious tongues as wishing to betray him." About 1500 an anonymous Italian author tells us how on the eve of the Kosovo-battle Tzar Lazar reproached that Milosh Obilich with wishing to betray him, and how Milosh Obilich replied that the event would prove his truth or treason. This statement agrees with the exposition of the Serbian National Poetry. According to a beautiful Serbian legend (in the ballad *How Milosh Obilich Slew the Sultan Murad*), on the eve of the fifteenth of June (or 28th of June according to the new calender), 1389, Tzar Lazar gave a banquet to his leading voyvodas or knights and noblemen. Everybody noticed that the Tzar Lazar looked deeply depressed. He certainly had many reasons to be depressed. Letters had been intercepted—written presumably by the Serbian noblemen who as the Sultan's vassals were in his camp—in which the more influential noblemen

in Tzar Lazar's camp were advised to abandon Tzar Lazar and pass over to the Sultan's side. Rumors of treasonable intentions on the part of at least some of the voyvodas seem to have been spread in the Serbian camp. Dissensions and intrigue were rife among the Serbian noblemen, and the most influential of all the political advisers of the Tzar, breathing hatred and revenge against the popular "upstart," Milosh Obilich, who had recently insulted him (e.g. Vuk Brankovich, 1372-1398), thought the moment had arrived to take his revenge. Vuk was poisoned a few years later by the order of Sultan Bajazet Ilderim or "the Thunderbolt," a son of Sultan Amurath. Vuk Brankovich told the Tzar that his favorite son-in-law, Milosh Obilich, intended to commit treason against him and against the country by going over to the Turkish camp. One of the compromising proofs was that the personal friend of Milosh Obilich, Voyvoda Ivan Kosanchich, had gone to the Turkish camp, ostensibly to find out the real power of the Turks, and that on his return he was met at some distance by Milosh Obilich, who had a long and intimate talk with him. Anyhow Vuk Brankovich (also a son-in-law of Tzar Lazar) succeeded in arousing suspicions in the mind of his father-in-law against Milosh Obilich. At the banquet the sad Tzar Lazar, according to the Serbian wandering minstrels and people, rose up, took a golden cup filled with red wine, and spoke:

"To whom ought I to drink this toast?
If I should drink it to the oldest knight here,
I ought to drink the health of the old Yug-Bogdan;
If to the most lordly of my knights,
I should toast then Vuk Brankovich;
If to those who are dearest to me,
I would toast my nine brothers-in-law,
Brothers-in-law, the nine Jugovich.
If to him who is the handsomest of my knights,
I should drink it to Kosanchich Ivan;
If to him who is the tallest among them,

Then I should drink it to Toplitza Milan.
If I should drink the health of the bravest,
I ought to drink it to my Voyvod Milosh;
Indeed to none else will I drink it,
But to the health of Milosh Obilich!
Hail, Milosh, loyal and disloyal!
First loyal, and now disloyal.
Thou thinkest to betray me to-morrow,
In Kosovo; and go over to the Turkish Tzar!
To thy health! drink the wine, but keep the goblet
As a present from me!"
(Translation of Mr Chedo Mijatovich.)

Milosh Obilich rose up, bowed deeply to the Tzar, and said (in translation of Noyes):

"Praise for thy gift and greeting, but for thy speech no praise!
Since I was never a traitor, by my faith, in all my days,
Nor ever will work treason. But at Kosovo to-morn
Belike for the Cross of Christ and His faith shall I be overborne.
But treachery is at thy knee and drinketh before thy face;
There sits the traitor Brankovich, of the accursed race.
To-morrow on St. Vitus' day, on the field of Kosovo,
Who of us twain is true or false, all men shall clearly know." [35]

The same anonymous Italian writer also states that on the battlefield of Kosovopolye there was a report of the treachery of a voyvoda (duke or lord) named Dragoslav Pribishich (Probich or Probish). In his *Regno degli Slavi* (Pesaro, 1601), Mauro Orbini (d. 1614; a Serbian by birth) ascribes—for the first time—the betrayal of Tzar Lazar to his son-in-law Vuk Brankovich. Orbini makes Milosh Obilich, like Vuk ("Wolf") Brankovich, the son-in-law of Tzar Lazar, and tells of the origin of the enmity of the two men in a quarrel between their wives (Mara and Vukosava respectively). In other words, Orbini gives the Kosovo legend in practically its complete form, as it is found in the Serbian heroic balads. However, it is probably the product of popular tradition, rather than due to Mauro Orbini and his pred-

ecessors. That the Serbs had national songs in which they described the exploits of their national heroes was noted in the fourteenth century. We have, for instance, the valuable testimony of a Byzantine historian, Nicephoras Gregoras (see *Nicephoras Gregoras*, Bonn, 1865; he was sent by the Byzantine Emperor Andronicus on a diplomatic mission, as an ambassador to Stephen Urosh IVth of Serbia in the years 1325-6, A.D.) mentioned in his report having heard the Serbs sing their national songs on their national heroes, and noticed that some Serbs attached to his suite sang tragic songs celebrating the great exploits of the Serbian heroes. Similar statements are made by another Byzantine historian, John Ducas in 1463 (see: *Corpus scrip. byz. Ducas*, Bonnae, 1824). The records of several diplomatic missions, going from Vienna or Buda (Budapest) to Constantinople during the sixteenth century, relate that the members heard Serbian people sing heroic songs. So, for example, there is the testimony of a Secretary to the diplomatic mission, sent by Ferdinand, King of Hungary, to the Sultan,—towards the end of the sixteenth century—who mentions the fact that the Serbs were describing the deeds of their heroes in popular songs. In the description of an embassy sent from Vienna to Constantinople in 1551 a certain Kuripeshich, by birth a Slovene, speaks of hearing songs sung in honor of Milosh Obilich who slew Sultan Murad. A. N. Pypin, in his well-known *Slavic Literature* (German edition: *Geschichte der slavischen Literaturen*, Lg, 1800, Vol. I, X+586; Vol. II., 1883, XXV+509), claims that the national epic among the Serbs existed before the battle of Kosovo. In that century there are the first attempts to reproduce in print some of those national songs, as, for example, by the Serbo-Croatian poet of Ragusa, Peter Hektorovich (1487-1572), a rich proprietor of the island of Zadar (Zara) which shows his taste for the Serbian national poetry ("*Ribanie*," 1556). Another great Serbian writer

from Dalmatia, Andreas Chubranovich (1500-1550, originally a silversmith), published three national songs as he heard them from the Serbian popular bards or guslars. It is most remarkable to find an echo of an Indian catastrophe in a Serbian national song, called *The Saints Partition the Treasures* or *The Saints and the Blessed Maria*, giving expression to an evidently old tradition, which remembers a sort of catastrophe which befell India, and which probably was the cause of the old ancestors of the Slavs leaving India.[35a]

Quoting Dr. M. R. Vesnich, the Serbian Minister at Paris and the head of the Serbian Mission to the United States in 1917-1918, on the point of the Kosovo Field, we find:

"When, in 1389, Serbia was defeated in a terrible battle in the Fields of Blackbirds, where two sovereigns were killed, Sultan Amurat and Tzar Lazar, the Ottoman army overran the Serbian nation with such fury that our intellectual evolution was crushed at one blow; it was, so to say, petrified. The national spirit took refuge in itself. Subdued and oppressed for centuries, the Serbian people continued their national existence at their own domestic hearths and in their monasteries, founded by ancient kings, and hidden in mountains. For five centuries no school instruction was permitted, and ecclesiastics knew neither how to read nor to write. They said mass and recited prayers by heart. All historical knowledge, moral principles, philosophy of life, and everything else was concentrated and reduced into traditions, and these were transmitted from generation to generation by the ancients of the family. The more they were obliged to hide their sentiments from the Turkish oppression, the stronger they became. But even by this instinctive preservation, our ancestors remembered their national past, as the foundation for a brighter future. And as illiterate ecclesiastics learned by heart their prayers, so

one might say that the nation learned its history by heart, and that each generation embellished it by its idealism. During the long winter evenings, or on festival days, or on any religious holidays, Serbian youths sat around the fire for long hours, and, with bated breath, heard from the mouths of grandmothers the fairy tales and charades, whenever there were not the old men to recite the national rhapsodies by means of the Gusle, praising the righteousness, honesty, filial devotion and love for the Fatherland, to such a degree that these seemed sacred and divine. The bards who best preserved and developed national poetry—Serbian patriotic ballads—were in most cases, blind old men. The epic of Kosovo resembles very much the Chanson de Roland with this difference, that five centuries of foreign yoke have made of it a kind of patriotic history. Our ancestors seek in this source a spiritual principle of moral and civic life. In a declaration of Montenegrin chiefs in 1803, we read a passage as follows: 'If in Montenegro one finds a man, a village, tribe or country, ostensibly or secretly betray the Fatherland, we shall curse him forever, as a Judas who betrayed our Lord, and as Vuk Brankovich, who, betraying the Serbians at Kosovo, was cursed by all people, and was bereft of the divine mercy'." The love for country appears to have been the Serbian patrimony, even before Kosovo. A poem preserving an appeal which Tzar Lazar had addressed to his faithful *voyvodas* and *boyars* [36] on the eve of the memorable battle, which was marked at the French Court by singing *Te Deum* in Nôtre Dame of Paris. Four years before this event, that is in 1385, J. Froissart, [37] a French historian of that time, wrote on the deposition of Leo the Sixth the king of Armenia." (*Serbians and their National Poetry*, in *Journal of Race Development*, July, 1915, translated from French—*Revue Bleue*, 1915—by M. St. Stanoyevich). Froissart relates that Amurath sent ambassadors to the Prince of Serbia, Lazar, leading a mule

loaded with a bag of millet. "As many grains of corn as are in this bag," said they, "so many are the warriors of our Sultan." Lazar did not reply, but opened the bag, spread the corn on the ground, and let the birds in the lower court eat it. At the end of a few minutes nothing remained. "Thus," said Lazar, "thus will your people disappear and you see that there is not enough." If the chronicler, or rather the king of Armenia, who told him this story, is to be believed, the Turkish army of 60,000 men was almost annihilated by the Serbs. So Froissart mentioned, also, a preceding conflict between Serbians and Turks, and in his *Chronicle* we read as follows: "I will now tell you what Tzar Lazar did. He knew well he was defied by Amurat-Bakin, and knew well he should speedily hear other tidings of him; therefore, he made provision to defend himself and wrote letters to all other men capable of bearing arms to guard the entrance and passage of Amurat through the country. He ordered them strictly that after seeing these letters, or after hearing messages which he sent to them they should join him, because there was no time for delay. All such as the Tzar Lazar sent for obeyed willingly, and *many came there who were not sent for, such as heard thereof, to aid and exalt our faith and destroy infidels*'." Tzar Lazar's curse on those who went not to battle on Kosovo is known by heart by every Serbian child:

Who springeth of a Serbian house, in whom Serb blood doth run,
Who cometh not to battle at Kosovo, may he never have a son,
And no child of his heart whatever!
May naught grow under his hand,
Neither the yellow liquor, nor the white wheat in the land!
May he be like iron rusted, and his stock dwindle away!"

In the song *Tzar Lazar and Tzaritza Militza* the principal idea is similar to the above citation. This is one of the most beautiful poems of Kosovo cycle. Tzaritza Mi-

litza, the wife of Lazar,[38] in order to save the scion of her race, entreats her brothers, one after another, to stay from the battle, but they are all eager to go, and they go. The youngest of them, Voin Yugovich, said:

"Never backward goes a noble warrior,
Never leaves the courses of his master,
Even when he knows that death awaits him;
I shall go, my sister, to Kosovo
For the Holy Cross my blood to shed,
And to die for my faith with my brothers."

With reference to this poem (*Tzar Lazar and the Tzaritza Militza*), Dr. B. L. Stevenson says:

"But of all the Kosovo Songs,[39] one stands out pertinently picturing a mother in Israel, as one might say. The Yugoviches' mother praying for news of the battle in which are her nine sons, and her husband, the great Yug Bogdan, asks for falcon's eyes, and the wings of swans to take her to the battle-field. There she finds the nine heroes with their nine spears stacked above and their nine warrior horses waiting. With heart like stone she takes the horses back to her castle with her to bear in heavy silence her grief with her daughters-in-law. Not until the arrival of a falcon from the battle-field bearing the dead hand of her son, does she break down and weep, and then only as she dies."

Here are a few lines from this epic ballad:

"God adored! What a mighty wonder—
When the army of Kosovo gathered!
In that army, nine were sons of Yugo,
And tenth was old Bogdan, great Yug Bogdan.
The Yugoviches' mother prayed of God,
That the eyes of falcons God would give her,
And white wings of the swan, she prayed He'd give,
That she might fly to far Kosovo Plain,
And might see there the nine Yugoviches
With them, the tenth, the great old Yug Bogdan.
* * * * * * * * * *

Dead, she finds, there, the Yugoviches nine,
And tenth of them, old Yug Bogdan lay dead!
* * * * * * * * * *
But that mother's heart set hard like stone,
And from that heart no tear fell down.
Instead, she takes the nine good horses there,
* * * * * * * * * *
And to her Castle white, she then goes back.
* * * * * * * * * *
When it was light, the hour of new-born day,
Two vultures come aflying, raven black,
* * * * * * * * * *
They carry a dead hand, a hero's hand,
And on that hand there glows a wedding-ring,
Into the mother's lap they throw it.
* * * * * * * * * *
Then Damian's mother takes the hand up,
Turns it over, strokes it, and plays with it—
Whisp'ring to the hand, she stammers starkly:
* * * * * * * * * *
Torn from me thou wert—on Kosovo—
That sob of death, lightly her soul set free."

Dr. Beatrice L. Stevenson in her *Songs of the Serbians* says this:

"Serbian national folk lore is receiving more than usual attention to-day because of the spirited fighting of its heroic little country. 'I had no idea,' says Havelock Ellis, 'that Serbian legendary literature possessed splendor and charm of such unique quality,' while Lord Curzon tersely remarks of Serbian ballads 'sumptuous and interesting.' A host of admirers numbering members of literary London, the Admiralty, cosmopolitan society and the ranks of organized learning acknowledge the beauty of the legends from the splendidly 'fascinating, gallant little country' now fighting greater battles than ever in the days of old.

" 'Just as your guslari kept the national language alive through dark ages of persecution and misery so the six-

teenth, seventeenth and eighteenth centuries brought a renaissance of Serbia in song,' Hugh A. Law has exclaimed in praise of the traditionary customs and beliefs belonging since time immemorial to the Serbians. 'It is, I suppose,' says the folk-lorist Gilbert Murray, 'the best parallel now existing to literature from which the Homeric poems arose. Certainly the accounts one reads of the Serbian bards remind one of the Greek bards of the heroic age more than anything else I know.'

"Truly from out of the mystic ages the Serbian bard has come to say, 'I am the people's heritage, I the soul of a day that has lain in the beginning of time, in the dawn of the age of man.' And disentangled from entrapping years, shorn of itinerant drapings, emerges the Serbian concept of life adrift from Asia's hand, product of age-old alchemies, of fate, the soul, birth and the passing of days. Glorious the sun is conceived as provider, nourisher, and creator who, daily weaving destiny, climbs the high-hung heavens where mountains do him honor and Time and the lesser gods dwelling in regions of snow, bow in servile subjection, recalcitrant acolytes in wondrous love of the sun. Equipped with such fancy, is it strange that throughout Old Serbia odd customs of generating fire and heat prevail? Two young children stript to the skin and undefiled are sent into a room apart to produce friction by drawing two sticks together, or fire is kindled in a big kettle and ladled out to the credulous peasants, one by one.

"Of fire, and the counterpart of good and evil, of light and darkness has the Serbian balladry sung, weaving the skeins of purity and vice, sex and sexlessness, masculinity and feminity, with a dexterity marvellously prescient. Cannibalistic, carnal and diabolic is the demon-lover who feeding on interred corpses represents the Slav's abhorrence of vice, dechristianized limitlessly like the malignance of Indian Rakshasas. Vampires worm their way deep in the earth

only to be detected by the presence of stainless black horses, alone at night in the churchyards. Exorcism, fetichism, and immolation seem to us Westerners to characterize a land where 'pagan rites still survive, where vampires roam the meadows and vilas still wash their bodies on the banks.'

"That washing takes place at all in 'the unsanitary peasant homes' as has been suggested by the zealous detractors of Serbian beauty, is remarkable. Yet *beauty* says Arthur Pinero, *interest*, says A. Conan Doyle, and *heroism*, says Robert Bridges are unmistakably found in Serbian balladry. Perhaps these qualities are best detected in the vision which the Serb has had of that *chef d'œuvre* of his imagination, the *vila*. A kind of muse, this creature baffles description—white like the morning star, pure like an early church Madonna, sensuous as a mistress, faithful as a sister, and spiteful as a midnight witch,—the vila crowns the imaginative life of warrior Slavs. Swift-footed to succor distress in battle, and quick to warn of danger as that *vila* who upon the mountain Avala called aloud to Demetrius and Stephan to behold the plain of Belgrade so thick with Turkish tents that had raindrops fallen no water would have touched the earth, this type of fairy was the arbitrator of the people's destiny and the protector of its happiness. Eager to heal the sick, their pale fingers caressing the souls of men, inexpressibly compassionate, these muses resemble nursing peasants of war-ridden Serbia to-day. Like the peasant woman, too, they throw their weight on the side of the warriors, and ride in the heavens Walküre-mad."

H. S. Chamberlain in his *Foundations of the Nineteenth Century* (London, Lane, 1910, vol. I, p. 506-508) thinks that the Serbians show a strong family resemblance in poetical gifts to the Celts and Germanic peoples. He says:

"The heroic cycle which celebrates the great battle of Kosovopolje (1389), but which beyond doubt goes farther back in its poetical motives, reminds one of Celtic and

Germanic lyric and epic poetry by the sentiments to which it gives utterance—loyalty unto death, heroic courage, heroic women, as well as the high respect which these enjoy, the contempt for all possessions in comparison with personal honor. I read in histories of literature that such poems, and heroic figures like Marko Kraljevich are common to all popular poetry; but this is not true, and can only appear so to one whose excess of learning has blinded him to the fine features of individuality. Rama is an essentially different hero from Achilles, and he, again, quite different from Siegfried; while on the other hand the Celtic Tristan betrays in many features direct relationship to the German Siegfried, and that not merely in the eternal ornaments of the knightly romance (fights with dragons, etc.), which may to some extent be a later edition, but rather in those old, popular creations where Tristan is still a shepherd and Siegfried not yet a hero at the Burgundian Court. It is here that we see clearly that, apart from extraordinary strength and the magic charm of invincibility and more such general attributes of heroes, definite ideals form the basis of the poems; and it is in these, not in the former, that the character of a people is reflected. So it is in the case of Tristan and Siegfried: loyalty as the basis of the idea of honor, the significance of maidenhood, victory in downfall (in other words, true heroism centered in the inner motive, not in the outward success). Such features distinguish a Siegfried, a Tristan, a Parzival not only from a Semitic Samson whose heroism lies in his hair, but equally from the more closely related Achilles. Purity is strange to the Hellenes; faith is not the principle of honor, but only of love (Patroclos); the hero defies death; he does not overcome it, as we can say of the heroes of whom we have spoken. These are just the traits of true relationship which, in spite of all divergencies of form, I find in Serbian poetry. The fact alone that their heroic cycle

groups itself around, not a victory, but a great defeat, the fatal battle of Kosovo, is of great significance; for the Serbians have won victories enough and had been under Stephan Dushan a powerful State. Here, then, beyond we find a special tendency of character, and we may with certainty conclude that the rich store of such poetical motives—all referring to destruction, death, everlasting separation of lovers—did not spring up only after that unfortunate battle and under the brutalizing rule of Mohammedanism, but is an old legacy, exactly as the Fate of the Nibelungs, '*aller Leid Ende*', and not the Fortune of the Nibelungs, was the German legacy, and exactly as Celts and Frankish poets neglected a hundred famous victors to sing of the obscure Roland, and to let primitive poetical inspiration once more live through him, in a half-historical new youth. Such things tell their tale. And just as decisive is the peculiar way in which woman is represented among the Serbians—so delicate, brave and chaste—also the very great part which poetry assigns to her. On the other hand, only a specialist can decide whether the two ravens that fly up over Kosovo at the end of the battle, to proclaim to the Serbian people its downfall, are related to Wotan's ravens, or whether we have here a general nature myth, a case of borrowing, a coincidence."

Many other great foreign men and women in the past and at present have acknowledged the excellence of Serbian national poetry. Serbian bravery has been praised by one of the ablest and most distinguished of England's Prime-Ministers, William E. Gladstone (1809-1898), and sung by Lord Alfred Tennyson (1809-1892), the Poet-laureate of England. It is rightly said that the Serbs are not the soldiers of the King who have gone to war, but the soldiers of an *Ideal.* Yes, the numerous miracles of valor these soldiers have performed are not the exploits of a war-machine, but of a big heart, in which hundreds of thousands

of hearts beat as one. Professor Noyes is right in saying that in Serbia, "unlike England and Spain, ballads still survive as an important part of the nation's intellectual life; they are still sung and still composed, by peasant poets who have received their training from oral tradition instead of from the printed page." The Serbian peasant's proverbial wisdom says: "The victory is won not by shining arms, but by brave hearts."

A German scholar of the old Byzantine history, Heinrich Genzer, says: "It is of the worldly importance the bad luck that the dark day on the Kosovo Plain took (out) from the hands of the beautiful Serbian people, the noblest among all Slavic nations, the ruling power over the Balkan Peninsula and gave the free passage to the Turkish barbarism from which the feeble Greeks and Venetians could not defend themselves." [40]

Nikola Tesla in his "*Introductory Note*" to "*Paraphrases from the Serbian of Zmai Iovan Iovanovich after literary translation by Nikola Tesla*" (in Robert Underwood Johnson's *Poems: Saint-Gaudens: An Ode*, New York, Century Co., 1910, pp. 131-172) says truly:

"Hardly is there a nation which has met with a sadder fate than Serbia. From the height of its splendor, when the empire embraced almost the entire northern part of the Balkan peninsula and a large portion of the territory now belonging to Austria, the Serbian nation was plunged into abject slavery, after the fatal battle of 1389, at the Kosovo Polje, against the overwhelming Asiatic hordes. . . . From that fatal battle until a recent period, it has been black night for the Serbians, with but a single star in the firmament—Montenegro.[41] In this gloom there was no hope for science, commerce, art, or industry. What could they do, this brave people, save to keep up the weary fight against the oppressor? And this they did unceasingly, though the odds were twenty to one. Yet fighting merely satisfied their

wilder instincts. There was one more thing they could do, and did: the noble feats of their ancestors, the brave deeds of those who fell in the struggle for liberty, they embodied in immortal song. Thus circumstances and innate qualities made the Serbians a nation of thinkers and poets, and thus, gradually, were evolved their magnificent national poems."

H. A. L. Fisher, the Vice-Chancellor of Sheffield University, speaking of the rude and valiant Serbian peasant, very aptly alludes to the ballads which sing of the battle of Kosovo, and to their great educational influence on the South-Slavs.[42] A French politician was right when he said some time ago at the last Serbian battle in December, 1914: "Hero of the old Serbian legend, Marko Kraljevich (Prince Marko), has taken command of the national army." Professor Tuchich says: "The Serbian farmer has no need to study history in order to learn where his neighbors have removed his landmarks. His history lives in his songs and ballads, and goes back a thousand years. These poems tell him everything. Every one of his beautiful folk-songs is a piece of history, a bit of the past; and they sink deeper into his heart than any historical education. The *dates* of his power, past splendor and decline are meaningless to him; but the sad, deeply-moving legends in his folk-songs, telling of his triumphs and his tragedies, plaintively thrilling with love of country, and his tempestuous ballads of heroism and revenge—*these* have fostered his sense of patriotism, his yearning for his down-trodden brothers, and his thirst for retribution. These folk-songs have been handed down from one generation to another, and to this day they have been preserved in all their pristine purity of text and melody in the souls and memories of the Serbian people. It is not necessary at a time of foreign menace to appeal to the Serb people with elaborately-worded proclamations and inflammatory speeches. The refrains of their songs suffice, and they take up arms as one man. But the cause must

be in harmony with the traditions of the past. They fight like lions when they go to battle with their ancient songs upon their lips. Thus did they war with the Turks—thus they are warring now against Austria" (p. 100-101). No doubt these spiritual weapons were the Serbian folk-legends, the reincarnation of the slaughtered heroes, source of national pride and the sacred treasure of the racial consciousness. There is no doubt that the graves of Tzar Lazar, Milosh Obilich, Srgja Zlopogledja, Marko Kraljevich, and other Serbian heroes (who, no doubt, belong to the family of Hercules, Cid, Roland, Siegfried, Gargantua, etc.) became impregnable fortresses of national faith, of hope and confidence, and the spirit of the great deeds remained for centuries the leaders of the armies in becoming, unto the day when to the weapons of folk-songs were added the weapons of steel, and the departed heroes replaced by heroes of living flesh and blood, and the Serbian people shook off the Turkish yoke and began once more to live a free and independent life, although still cut off from the greater part of her race. . . .

The famous German genius, Richard Wagner (1813-1883), said that "the true inventor has ever been the people. The individual cannot invent, he can only make his own that which has been invented." We must, however, keep in mind the difference between what is *invented* and what is *discovered*. To discover is to uncover or find something for the first time as, for instance, that the sun is a globe, or that New Zealand is an island. To invent is to design and make something that did not exist before, as, for example, steam engines or wireless telegraphy. Of course, the highest type of inventor is hardly distinguishable from the scientific discoverer, and without discovery there can be no invention: if the power of steam had not been found out, there would have been no trains or steamships. And all advance has been not only by slow stages, but by making

use of what has gone before. So it is also with the ethics and literary beauty of Serbian popular songs. It might be said, "There is no new thing under the sun" (Eccl. I. 9), but the angle of vision in Serbian popular poetry is different both from that of the Homeric Epopea (*Iliad* and *Odyssey*) and of the German *Nibelungen-Lied*. No doubt the German Iliad (*Nibelungen-Lied*) and the German Odyssey (*Gudrun*) are great poems, but both *plus Beowulf* (the oldest but the least interesting on the whole), *Roland* (the most artistically finished in form), and the poem of *Cid* (the cheerfullest and perhaps the fullest of character) can not beat the Serbian heroic epic. Its ethics is claimed to be certainly higher than that of the Greeks and the Germans. And this is a great invention or discovery of the Slavic soul of the Serbian people.

Müggе ends his introductory remarks to his *Serbian Folk-Songs* very nicely:

"About a century has passed since the Folk-songs of Serbia were introduced to the literary public. Those who followed up a slight acquaintance and became on friendly terms with the Muse of the Mountains, have been untiring in their praise of the Serbian Folk-songs for their beauty, their classical naiveté, and their subdued Oriental coloring. The fascination these poems exercise becomes stronger as the years go by, and since contemporary eminent scholars, like P. Popovich, F. S. Krauss, and others, are constantly adding to our knowledge and appreciation, it is to be hoped that the whole of Europe will soon become acquainted with the Folk-songs of Serbia.

"They are the songs about which a German critic ("Göttinger Gelehrte Anzeigen," 1823) said:—'The perusal of these songs, yea, their mere existence, must impress upon the unbiased reader that a nation which sings, thinks, and acts as the Serbian, should not be allowed to bear the name of a subjected nation!' Ceterum censeo . . . !"

Conclusion

To conclude. The poetic impulse of the Slav is an indication of latent capacity which will be, no doubt, of great value in the humanity of the future. The Slavic national songs are abundant, made not by cultured or highly educated poets—but songs which, becoming popular, are sung by common people and made by the common people themselves. Some day the treasures of both of the folk-songs possessed by the Serbo-Croats and the Russians and many centuries old literature of the Czecho-Slovaks and Poles will be fully revealed to the readers of the Western Europe and America. It is rightly said that the spirit of a nation is the spirit of its songs. An eminent Pan-Slavist, a Slovak author, Ludevil Shtur (1815-1858),[43] says this about the Slavic poetry:

"The Indo-European peoples express each in their own manner what they contain in themselves and what elevates their souls. The Indian manifests this in his huge temples; the Persian in his holy books; the Egyptian in pyramids, obelisks and immeasurable, mysterious labyrinths; the Hellene in his magnificent statues; the Roman in his enchanting pictures; the German in his beautiful music—the Slavs have poured out their soul and their intimate thoughts in ballads and tales."

Of all the Slavic nations, the Serb has most profusely poured out the soul in their national, popular poetry, which is thoroughly and essentially national. From time immemorial he has possessed an exceptional talent for composing heroic ballads. V. M. Petrovich in his *Hero Tales and Legends of the Serbians* (N. Y., Stokes, 1915, pp. XVIII-XIX) rightly says that this talent "was brought from his ancient abode in the North; and the beautiful scenery of his new surroundings, and contact with the civilized Byzantine, influenced it very considerably and provided food for its

development, so that it came to resemble the Homeric epic rather than any product of the genius of the Northern Slavs. The treasure of his mental productions was continually augmented by new impressions, and the national poetry thus grew opulent in its form and more beautiful in its composition. The glorious forests of the Balkans, instinct with legend and romance, to which truly no other forests in Europe can compare; the ever-smiling sky of Southern Macedonia; the gigantic Black Rocks of Montenegro and Herzegovina, are well calculated to inspire even a less talented people than the Serbian inhabitants of those romantic regions for the last thirteen centuries.

"The untiring Serbian muse pursued her mission alike upon the battlefield or in the forest, in pleasant pastures and the flocks, or beneath the frowning walls of princely castles and sacred monasteries. The entire nation participated in her gracious gifts; and whenever a poet chanted of the exploits of some favorite national hero, or of the pious deeds of monk or saint, or, indeed, of any subject which appeals closely to the people, there were never lacking other bards who could make such poetic creations their own and pass them on with the modifications which must always accompany oral transmission, and which serve to bring them ever more intimately near to the heart of the nation."

We might add here that the natural musical talent is also strong among the Serb, Croat and Slovene people. Shafarik once said: "Serbian song resembles the tune of violin; old Slavic, that of the organ; Polish, that of the guitar. The old Slavic in its psalms sounds like the loud rush of mountain stream; the Polish like the bubbling and sparkling of a fountain; and the Serbian like quiet murmuring of a streamlet in the valley." Adam Mickiewicz confidently predicted that these South-Slavic peoples will yet become the greatest musical nation among the Slavs. It is a fact that already South-Slavic folk-music has inspired both Liszt's finest

"Rhapsodies," and Beethoven's "Pastoral Symphony." [44] In Russia, Poland, Bohemia, Serbia, Chaykovsky, Chopin, Dvořak, Mokranjac, and many other Slavs adopted the melody of their Slavic peoples, or fashioned their own in its image. The Czech music is remarkable for its varied rhythms and great diversity of dances. (The works of the three Czech masters—*Smetana, Dvořak, Fibich*—the makers of modern Czech national music, especially their operas, have won the first prize at the World's Music and Theatre Exposition in Vienna 1892). The first *Tannhäuser* was a Czech whose name was Tichachek. (Czechs possess "Society for the Promotion of Chamber Music," "Oratorio Society," "Society of Musical Artists," etc.) Polish folk-music is mainly instrumental, its general features are well-known, owing to the wide diffusion of the works of Chopin, in which—especially the *mazurkas*—they are admirably reflected.

Victor Hugo claims that a suffering and oppressed nation always sings. Certainly the musical instinct of Poland is keenly alive. The characteristics of the folk-melodies of the Slavic peoples are their rhythmic energy and harmonic daring. It is rightly said that more than melody, rhythm proclaims the spirit of a race. In his *Husitská* overture Dvořak borrows not melodies but the characteristic elements of melodies from the Czech folk-songs. In this overture he made use of an old battle-song of the Hussites, which dates back to the fifteenth century. "Ye warriors of the highest God and his laws, pray to him for help, and trust in him, that in the end ye always triumph with him," thus run the words. Think of them in connection with those fierce fighters of whom it is related that they went down upon their knees, whole armies of them, and chanted such prayers before attacking their German enemies!

From this and all what is said here about the intellectual or cultural traits of the Slavs it is clear that culturally, many

Slavic tribes are as yet more or less retarded, due not to any want of natural abilities, but to lack of facilities of schooling, and to oppression. The Slavs have a tremendous latent power, a power which needs an opportunity, a big push. This push, this intellectual or cultural kinetics, has been delayed mainly by the Slavic struggles against various enemies, especially the Germans, Turks, Magyars, Tartars and Mongols. Nikola Tesla points out rightly that "Europe has never repaid the great debt it owes to the Serbs for checking, by the sacrifice of their own liberty, the barbarian influx. The Poles at Vienna, under Sobieski[45] finished what the Serbians attempted, and were similarly rewarded for their service to civilization." And so it is more or less with other Slavs. Prof. Srgjan Tucich says:

"The untiring Serbian muse pursued her mission alike upon the battlefield or in the forest, in pleasant pastures and the flocks, or beneath the frowning walls of princely castles and sacred monasteries. The entire nation participated in her gracious gifts; and whenever a poet chanted of the exploits of some favorite national hero, or of the pious deeds of monk or saint, or, indeed, of any subject which appeals closely to the people, there were never lacking other bards who could make such poetic creations their own and pass them on with the modifications which must always accompany oral transmission, and which serve to bring them ever more intimately near to the heart of the nation."

Müggc, in his above cited book (p. 18-20) says very nicely:

"During the battle of Prilip in November, 1912, the Serbian soldiers had been told not to attack the Turks before the proper order was given, but to wait until the effect of the Serbian artillery could be observed. In front of them on the mount of Prilip stood the Castle of Marko Kraljevich. Suddenly the Serbian Infantry began to move, and rushed forward. The appeals of their general, the remonstrances of their officers, all proved futile. On they rushed. The com-

manding General expected defeat and disgrace. On they rushed. The Serbian artillery had to cease firing, or they would have killed their own comrades now crossing bayonets with the Turks And a few minutes later—the Serbian national colors were fluttering on Marko's Castle. The Turks were beaten. When the perplexed General, although very much pleased, censured his soldiers on parade for their disobedience, he heard, "Marko Kraljevich commanded us all the time, 'Forward!' Did you not see him on his Šarac? 'It was clear to me,' the General said to some of his friends later on, 'that the tradition of Marko Kraljevich was so deeply engraved on the hearts of those honest and heroic men, that in their vivid enthusiasm they had seen the incarnation of their hero.'

'Spes mihi prima Deus' is the inscription on Parlaghy's fine picture of King Peter. The Serbian nation may well take it as a motto in these days of darkness. Marko is not dead. Like another Barbarossa, he is but asleep within a mountain cavern. One day he will awaken and lead his Serbians to victory. Dušan's empire may yet be built up again and unite all the Southern Slavs, the Jugoslavs, under one sceptre.

If there is to be a future in spite of the faults of the past, if there is to be victory after defeat, nations, like individuals, need Henley's unconquerable soul. At present Serbia lies prostrate in the dust, crushed under the accumulated weight of failures and faleshoods. But she will not die. Eight centuries of national aspirations cannot be baulked by the shifting of boundaries on the map. There is a Serbian proverb which may be rendered, 'Mightier than the will of the Kaiser, is the will of God.' Serbia's spirit, never yet broken, her unconquerable Soul, will arrive, and amongst her strongest and most faithful allies, are her own children, the Serbian National Songs!"

Yes, the Slavs want merely justice and nothing more.

We might close this with the spirit indicated in the following words of Herbert Vivian, the author of *Serbia or Paradise of the Poor Man:*

"The Serbians have said to me over and over again, 'We want merely justice; relate only what you have seen.' To which I have replied, 'My good people, if I related only one-half of all the wonderful things I have seen, not a soul in England would believe me. I should be told I had written —not about Serbia, but about Atlantis or Utopia."

There is no reason whatsoever why we should deny to the Slav his chance in the cultural history of the world. His capacity, his language, his poetic imagination shows that he is not inferior to his Indo-European or Aryan brothers. The analogy between the Slavic and the Sanskrit languages indicates the Oriental trace of the Slav, which appears also from his mythology. The antithesis of a good and evil principle is met with among most of the Slavic nations. And even at the present time, in some of the Slavic dialects, everything good and beautiful is to the Slav synonymous with the purity of the color of whiteness. The Slav calls the good spirit the White God, and the evil spirit the Black God. There are also traces of his Oriental nature in the Slavic trinity, which is nearly allied to that of the Hindus. Other features of Slavic mythology remind us of the sprightly and poetical imagination of the ancient Greeks. Such is the life attributed to inanimate objects of nature, rocks, brooks, and trees. Such are also the supernatural beings dwelling in the woods and mountains, nymphs (vilas), naiads, satyrs, dryads and oreads. All Slavdom sings. No people under the sun has such a body of folk-songs, and none possess such variety as the Slavs. They are an instinctively musical race,—by birth a singing and dancing people. Their wonderful retentive capacity for memorization which individuals of younger and unlettered peoples so often possess enables many children of the soil to recite

sometimes even 30, 50 or 100 long poems. Owing to this Slavic tendency towards adapting themselves easily to the individual's fancy, and, therefore, undergoing constant change, the Slavic epic poems are not, scientifically speaking, historical documents, but they, no doubt, reflect in varying degrees of exactness the political, social, and ethical moral development of Slavdom.

Yes, for centuries the Slav stood under the protection of *Heaven militant*, and his motto was—*For faith and freedom.* During the time of Turkish power the Slavs, especially the South-Slavs acquired a noble name, *Antemurale Christianitatis* (outworks of Christianity), for their courageous watching over the prosperity of Christianity and the culture of Europe.

A well-known French historian declared that Slavic peoples made a bulwark of their breasts to protect civilization and culture against barbarism, and that it was for this reason that they could not co-operate in the progress of the world, though they had been its pioneers. Let us say with Professor Tucich:

"The Slavs have been tortured long enough. For centuries they have guarded European civilization against the inroads of *Ottoman Islam*, which has always been synonymous with bigotry, barbarism and sloth, and should never be confounded with *Arab Islam*, or *Hindu Islam*, to whom the whole world of science, art and philosophy is eternally indebted. Austria and Prussia are the natural heirs of Ottoman Islam, and the Southern Slavs have made a heroic stand against this latter-day *Prussian Islam.*—Civilization owes them a debt of honor, and it is only their duty that Europe should give them justice."

Yes, it is true that we may find in the cultural structure which is to be built in the near future the fulfilment of the prophecy, "the stone which the builder rejected is become the head of the corner." This stone is the Slavic People,

whose duty for Humanity may be characterized by the words of Tennyson:—

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do or die. . . ."

CHAPTER XVI

TEMPERAMENTAL OR EMOTIONAL-VOLITIONAL TRAITS

(*or Slavic Behavior*)

THE behavior of the Slav might be best described and interpreted by the following six most fundamental emotional-volitional or temperamental traits: I. Slavic melancholy and sadness; II. Slavic suffering and patience; III. Slavic love and sympathy (Slavic idealism); IV. Slavic humility and lack of hypocrisy; V. Slavic "lack of decision" and fatality; and VI. Slavic paradoxes and inclination towards extremes. With the Slav's facile adaptability, his deep-rooted reluctance ever to exhibit surprise, the Slavic mind, behavior, temperament or character is a quaint admixture of rashness and common sense. These emotional-volitional traits can be, no doubt, separated only *in abstracto*, not in reality, for they overlap each other and blend in many directions. One of the weakest spots in the present study of the structural psychology is to ignore the fact that the human mind forms a unity in every one of its manifestations. In every psychic or psycho-physical phenomenon, even in a mere sensory perception, there we have a composite of our feelings, volitional acts, acquired and inborn mental traits, dating from immemorial experiences of our human and animal ancestry. If we express this unity of mind of a people by the word behavior, then we might speak, for the sake of a better understanding, about the behavior traits. Let us see what those traits in the Slavs are.

Slavic Melancholy and Sadness

It might be said that this trait has ever been the portion of the Slavic race, yes, it is its real heritage. Melancholy is the Slavic *vox humana.* Even when the Slav is gay the effort is often evident. W. R. S. Ralstone says rightly that the Slav is inclined to sadness and gloom (melancholy), which is the typical feature of his soul. This melancholy is particularly very intensively exhibited in the Russian people, which is due, no doubt, to its geographical, historical and political conditions.[1] Victor Hugo, in his *Les Châtiments,* says: "Russian people, who journey sad and trembling Serfs at St. Petersburg, or at hard labor in the mines, the North Pole is your master, a dungeon vast and sombre; Russia in Siberia, O Tzar! Tyrant! Vampire! These are the two halves of your dismal Empire; one is Oppression, the other Despair." Michelet said that at Pushkin's time Russia was not as yet a nation, only an administration and whip—the administration was the German and the whip the Cossack.

Even Slavic music has a melancholy strain, and the Serbian national instrument, *Gusle,* might be called a real Jeremiac instrument, because it is not able to give one joyous note even on a wedding day. And so it is with the Slavic painting: Verestchagin, Riepin, Predich, Malczewski (especially his picture "Melancholy"), and other Slavic painters are splendid proofs of this.[2] See, for example, Riepin's *Haulage on the Volga.* Characteristic of Riepin's work is the element of gloom and oppressiveness. He interpreted what he saw of the dumb, patient suffering around him, and, like Count Leo N. Tolstoy, had the profoundest compassion for humanity. Nekrasov's songs are always full of gloom. A Polish poet, Julian Niemcewicz expresses the following melancholy of the Polish exiles:

O ye exiles, who so long wander over the world,
Where will you find a resting place for your weary steps?
The wild dove has its nest, and the worm a clod of earth,
Each man a country, but the Pole a grave!

Slavic music also is not an exception to that melancholic trait. So, for instance, hear the sad dirge, *Z Dymem Pożárów* ("With the Smoke of Conflagrations"), one of the Polish national hymns, composed in 1846 by Cornelius Ujejski. Glinka wrote melancholy "romances," and loved "to weep the sweet tears of emotion." Chaykovsky (Tschaikowsky) was a Jeremiah of music—his *Lamentations* such epics as *March Slave.* In this great symphonic march is the melancholic history of Russia: desperate despair is in the booming monotone of the opening bars; the wailing and sobbing of a vast people oppressed breathes in woodwinds and muffled drums; a great crescendo gathers all the accumulated tragedy of the opening theme in a mad frenzy of freedom; a distant fanfare of trumpets heralds a titanic struggle. One lives through a mighty conflict and then lull after storm; a slow descending passage leads into a memory of the past—the former despair returns, but clothed in a spirit of conscious might and the promise of victory.[3] Chaykovsky's *Fourth Symphony* is, no doubt, superbly gloomy. Even underneath the dare-devil mirth of *Mazurka* always lurks what the Poles call *zhal,* meaning mingled reproach and sorrow, the volcanic Slavic resignation that comes only after ages of suffering and wrong. George Sand, who became the idol of the famous Chopin, once told him: "Your playing makes me live over again; every joy, too, that I have ever known is mine again." That Chopin's music is tinged with melancholy for his country's misfortune, is shown by his *Mazurkas,* which are (among his most exquisite works) flowers scattered over the grave of Poland. His *Nocturnes,* developed from Field and marvelously enriched, are more personal and therefore sad in expression.

L. E. Van Norman, in his *Poland: the Knight among Nations* (New York, Revell, 1907, pp. 265-268), gives a very good interpretation of the Slavic melancholic trait:

"Why has all history shown that music, the finest, most exquisite of the arts, is so often the sweetness distilled from suffering? Why has its most subtle development always come from the races that have suffered, from the peoples that have been oppressed even until they have lost their national existence? Why is despair the dominant note of the Slav temperament, as it is bodied forth in art? We must go far back to even attempt to answer.

"Nature and history have combined to draw the Slav soul tensè. Happiness and variety of life are very desirable, but they seldom breed artists, or exquisite temperaments of any kind. Monotony was on the face of nature when she turned to the Slav. Severity was the mood in which history has always regarded him. And he has responded by turning all his art, and particularly his music, to the 'heights and depths of a divine despair.'

"'*As-tu reflechi combien nous sommes organises pour le malheur?*' wrote Flaubert to George Sand. 'Beauty in its highest form invariably moves the sensitive soul to tears,' said Edgar Poe. 'Virtue, like sweet odors,' declared d'Israeli, 'is most fragrant when crushed.' These thoughts were uttered at about the same time, and, together, they furnish a vignette picture of the Slav temperament.

"Melancholy and sadness have ever been the portion of the Slav. Even when he is gay the effort is often evident. The country in which he lived originally, and in which so many of his race still live, is not cheerful. There is much snow in winter, and even in summer most of the coloring is dull. Dun, neutral tints cover the face of the landscape on the plains, the home of the race. Where there is color, it is not varied. A pine forest in Lithuania, the neutral reds and browns stretching unbroken for many miles, is one of the

most beautiful but maddeningly monotonous of sights. The whole landscape in Russia and in the greater part of ancient Poland (excepting always the border mountains) is lacking in relief and character. The only vivid coloring is on the dress of the peasants, who seem to try to supply by art and handicraft what nature has withheld. The vast treeless, gently undulating plains involuntarily make one sad. The eye glides over seemingly infinite spaces like the wastes of the ocean, which lose themselves on the horizon. Where does the earth end and the sky begin? No landmark rests the eye; no hill, and, for many miles, no tree. The mind is overcome by a vague feeling of unrest. Involuntarily, it seemed, my companion, on part of the journey over the steppes of Kamieniec, turned and said: '*Wie traurig!*' 'How sad!' I echoed.

"History has been even more severe than nature on the Slav. His biography is a tragedy, and he himself has generally been the victim. For centuries he was the prey of the savage nomads from Asia. Bloody, fierce conflict, battle constant and to the death, for his home and family, has been his lot. The sense of insecurity and apprehension never left him. As regularly as the winter rolled around, Sienkiewicz tells us, the Poles said: 'In the spring the horde will come.'

"This geographical position has been one of the most powerful factors in the development of the Slav. Constant, close contact with Eastern peoples has inoculated him with some of the Eastern mysticism and fatalism. This is noticeable even in the Pole of to-day, though he does so strenuously insist upon his pure Occidentalism. The influence exerted by the repeated onslaught of the Turk and Tartar can be traced in Polish custom and costume, art and architecture, poetry and politics. The national costume itself has a strongly Oriental cast about it. The Polish aristocrat and the Polish peasant walking almost side by side in the

procession of Corpus Christi, show the flaming reds and yellows, the turban effects, the gorgeous Eastern combinations of feather, sash, girdle, boot. This is seen also in the peasants, with their long white cloaks, with flaming skirts, often slashed and spangled with color. Many a Cracovian costume might easily be mistaken for that of a Kurd or an East Indian, except that the colors are rather more artistically blended. The most casual observer will note the dash of the Orient in Polish architecture. The dome, even occasionally the minaret, the arabesque tracery, the rich kaleidoscopic, Byzantine effect of the decorations in the churches—all partake of the symbolism of the Orient, and one of the greatest of all Polish poets—Slowacki—sings like a mystic bard of Teheran. Added to the melancholy and volcanic resignation burned into his soul during centuries of struggle with nature and man, all the mysticism, fatalism, sensuousness, of the Orient surged up against the Pole, broke, and when it ebbed, the impress, the savor of the East remained. The restless intellectual vigor and military genius of the Occident nerved his breast and arm as he struggled, but it could not quite turn back the undercurrent from Asia."

W. R. S. Ralston, in his *Songs of the Russian People* (London, 1872, p. 7), points out how the popular Russian wedding songs are sad: the bride is addressed as a happy child, free in her father's house, with a sad future before her, of which she is blissfully ignorant; the wailer (and she is a functionary in a Russian village) teaches the bride to bewail the loss of her "maiden freedom." When Nicholas Gogol, the father of modern Russian novel, read aloud the manuscript of his *Dead Souls* (it is also translated into English), Alexander Pushkin, who had listened with growing seriousness, cried: "God, what a sad country is Russia," and later he added, "Gogol invents nothing; it is the simple truth, the terrible truth." In his *Dead Souls*, Gogol, a Little Rus-

sian, says this to his Russia (at that time he was an exile in Italy):

"Russia, I see you from the beautiful 'far away,' where I am. Everything in you is miserable, disordered and inhospitable. There are no emphatic miracles of Nature to startle the eye, graced with equally startling miracles of art. There are no towns with big, many-windowed castles perched on the top of crags; there are no picturesque trees, no ivy covered houses beside the ceaseless thunder and foam of waterfalls. One never strains one's neck back to look at piled-up rocky crags soaring endlessly into the sky. There never shines, through dark and broken arches overgrown with grapes, ivy, and a million wild roses—these never shine, I say, from afar—the eternal line of gleaming mountains standing out against transparent and silver skies. Everything in you is open and desert and level; like dots, your squatting towns lie almost unobserved in the midst of the plains. There is nothing to flatter or to charm the eye.

What then is the secret and incomprehensible power which lies hidden in you? Why does your archy melancholy song, which wanders throughout the length and breadth of you, from sea to sea, sound and echo unceasingly in one's ears? What is there in this song? What is there that calls and sobs and captures the heart? What are the sounds which hurt as they kiss, pierce my very inmost soul and flood my heart? Russia, what do you want of me? What inexplicable bond is there between you and me?" Another great Russian writer, Lermontov, also deeply loved Russia, but not the official Russia; not the crushing military power of a fatherland, which is so dear to the so-called patriots. He sings:

I love my fatherland; but strange that lovely,
In spite of all my reasoning may say;
Its glory, bought by shedding streams of blood,
Its quietness, so full of fierce disdain,

And the traditions of its gloomy past
Do not awake in me a happy vision. . . .

Lermontov disliked the war, and he ends his well-known description of fighting (his *Valerik*, a most correct poetic description of a real warfare) with the following lines: "I thought: How miserable is man! What does he want? The sky is pure and under it there's room for all; but without reason and necessity, his heart is full of hatred.—Why?" The Russian poet Nickolas Nekrasov, dwells mainly upon the melancholy features of Russian life. In his *Who is Happy in Russia* (1873), he sings:

"Poor and abundant,
Down-trodden and almighty,
Art thou, our Mother Russia."

At evening, the Russian peasants (in the Government of Simbirsk, village of Pramzino) on their bare field sing (the tune, which is quite irregular in time, is a very atmosphere of desolation):

Now the sun is sinking
Far, far behind the dark woods;
See you heavy cloud that rises there
And covers all the skies:
Hushed is now the little bird's singing,
No sound or voice is heard.

N. M. Karamsin's *Poor Liza, Natalya: the Boyar's Daughter* (1792) *and Martha the Viceregent* (1793) were over-sentimental tales dealing with a sort of Arcadian shepherds under Russian names, decidedly Rousseauesque novels, over which Russia cried her eyes out. And so is with the Polish great writers. Krasinki's prophetic soul was justified, and in the year 1848 he responded to Slowacki's sad poem with the *Psalm of Sadness*. In his *Maxims and*

Moral Sentences (No. 8), Stanislaus, King of Poland, says: "Long ailments wear out pain, and long hopes joy."

"Sadness, scepticism, irony, are the three strains of Russian literature," says Herzen, adding that the Slavic "laugh is but a sickly sneer." Dreaminess and banter are the two natural tendencies, the two favorite pleasures of the Slavic mind. Slavic writers show a wonderful power to analyze human grief, and, no doubt, "grief analyzed is grief doubled." In a Serbian epic ballad we hear: "Ah miserable! If I reach forth to touch the good green pine, So will the green bough wither in this sad hand of mine." In his *De Profundis*, O. Wilde is trying to find a cheerful word of hope in his prison, and he turns to Dostoyevsky and the Slavic "literature of pity," the only one where all "unfortunate" men may still get consolation, though all be gloom and despair without.

Brandes expresses the same thought in reference to Turgenyev as a national Slavic writer. He says:

"A broad deep wave of melancholy flows through Turgenyev's thoughts, and therefore also through his books. There is so much feeling condensed in them and this feeling is invariably sadness, a peculiar wonderful sadness without a touch of sentimentality. Turgenyev never expresses himself wholly emotionally; he works with restrained emotions. The great melancholy of authors of the Latin race like Leopardi or Flaubert, shows harsh firm outlines in their style; the German sadness is glaringly humorous or pathetic or sentimental. The melancholy of Turgenyev is, in its general form, that of the Slavic races in their weakness and sorrow, which comes in a direct line from the melancholy in the Slavic popular ballads."

"All the later Russian poets of rank are melancholy. But with Turgenyev it is the melancholy of the thinker who has understood that all the ideals of the human race, justice, reason, supreme goodness, happiness,—are a matter of indifference to nature and never assert themselves by their

own spiritual power. In 'Senilia'[4] he has represented nature as a woman, sitting clad in a wide green kirtle, in the middle of a hall in the depths of the earth, lost in meditation:

" 'Oh, our common mother,' he asks, 'what art thou thinking of? Is it of the future fate of the human race? Is it of the necessary condition for its reaching the highest possible perfection, the highest possible happiness?'

"The woman slowly turned her dark piercing dreadful eyes toward me; her lips half opened and I heard a voice which rang as when iron comes in contact with iron.

" 'I am thinking how I can give the muscles of the flea greater power so that it can more easily escape from the persecutions of its enemies. There is no equilibrium between the attack and the defense; it must be restored.'

" 'What,' stammered I, 'is it that of which you are thinking? But we, the human race, are we not your children?'

"She wrinkled her eye-brows imperceptibly.

" 'All animals are my children,' said she, 'I care equally for them all and I exterminate them all in the same manner.' "

This kind of melancholy and sadness makes Turgenyev an incarnation of the entire Slavic race. It is the Russian steppe that has given its expression to the senses and the hearth of Turgenyev. No doubt, people grow better for listening to Nature, and those who love her do not lose their interest in men. From such a source as this springs that pitying sweetness, as sad as the song of a *muzhik*, which sobs in the depths of the Slavic novelist's work. (Turgenyev's *Memoires of a Sportsman* played, in the emancipation of the serfs, a part similar to that of Mrs. Beecher Stowe's *Uncle Tom's Cabin* in the emancipation of the slaves in America, or Hugo's *Les Miserables* in France.) Gogol,[5] Dostoyevsky, Tolstoy, Lazar K. Lazarevich, Gjura Yakshich, Maxim Gorky, Chekhov, Slowacki[6] Andreyev, Artzybashev, Gundulich, Petar Petrovich-Njegosh, and other great

Slavs show also a melancholy but of a little different nature. So, for example, Brandes says:

"When Gogol is melancholy, it is because he is indignant. When Dostoyevsky is so, it depends upon the fact that he is dissolved in sympathy with the ignorant and the obscure, with the saintlike, noble, and pure of heart, and almost even more with the sinners male and female; Tolstoy's melancholy has its root in his religious fatalism."

The clever-headed Daudet says that Slavic sadness is full of sorrows, which is especially shown in the Slavic poetry. It is that human sigh which is expressed in the Creolian poem, that breath which does not permit the world to suffocate, i.e., the open valve that prevents the humanity from suffocating: *Si pas té gagne soupi n'en mouné, mouné t'a truffé* ("When the world cannot breathe it will suffocate"). This breath is felt in all Slavic poets and writers of rank, and especially in Turgenyev, whose intimate friend and great admirer was Daudet. Brandes characterizes the later works of this great Slav in this way:

"In his later works Turgenyev expresses a greater melancholy than in his earlier works which were written in his youthful years; they are full of great poetry, showing how the genial artist-writer looks for the last time on the secrets of life which he deposits with deep reflection in plastic colors and with trustfulness."

To illustrate this Slavic trait let us see what a peasant in a novel of Maxim Gorky is asking quietly:

"What does the word *Life* mean to us? A feast? No. Work? No. A Battle? Oh, no. For us life is something merely tiresome, dull—a kind of heavy burden. In carrying it we sigh with weariness and complain of its weight. Do we really love life? Love of Life! The very words sound strange to our ears. We love only our dreams of the future —and this love is Platonic with no hope of fruition."

Or, Madame Merejkovsky, better known by her *nom-de-*

plume of Zenaide Hippius,[7] writes:

"It is the abstract that is dear to me . . . with the abstract I build up life. . . . I love everything solitary and unrevealed. I am the slave of my strange mysterious words. And because of the speech that alone is speech I do not know the word of words."

In another poem she speaks of swinging in a net under the branch "equally far from heaven and earth: 'But pleasure and pain are a weariness, earth gives bitterness, heaven only mortifies; below no one believes, above no one understands and so,' 'I am in the net, neither here nor there.' 'Live; O men and women! Play, O children!' Swinging, I say 'No' to all that exists. Only one thing I fear swinging in the net, how shall I meet the warm earthy dawn?"

Here the art and idealism is that of a twilight world between sense and spirit where beauty has a separate quality and passions an echo—almost a real Slavic poetic conception of this world. This Slavic feeling does not contain any quantity of sentimentality; it is deep and powerful. And so in order to characterize the melancholy and sigh, and to explain its psychological nature, it must be said that this has nothing to do with pessimism. On the contrary, "it is a sigh which is crowned by great successes," as stated by the great French positivistic philosopher, Ernest Renan.

And really, this Slavic melancholy, this Slavic sadness shows the natural overcoming of the hard mental condition, else it might express itself in another way, in the form of fear, anger, resignation, etc. In very dangerous moments of life a Slav has no anger, no weakness, combined with a deep thinking and submission to fate. This Slavic melancholy contains in itself a character of self-preservation, and just here lies the great psychological meaning of it. Such a melancholy preserves mental order and insures stability of moral equilibrium, inner peace of the Slav.

Only in that sense we can understand Pushkin's words:

"We all sing in sadness. . . . The Russian is a melancholy plaint." Some are weeping; some dreaming. In these last, says K. Waliszewski, their melancholy bends them to a hazy mysticism, which either triumphs over the realistic inborn impulses, or else allies itself with them in a peculiar union. In almost all Slavic legends, fairy tales and songs of the olden time we feel a peculiar, Slavic melancholy on the one hand and on the other the intimate relation to nature, especially to the animal world. It is rightly said that sorrow brings strength and sympathy and understanding. The nation which can endure sorrow has conquered itself—the conquest of life lies just ahead. Sorrow and suffering are not too great a price to pay for success. Peace of mind is a glorious thing, for it means quiet, comfort, steady nerves and rest. But only that nation which is ready to sacrifice its peace of mind can hope to achieve greatly.

To conclude. All great Slavic poets and writers are nearly always full of melancholy. Yet this temper issues finally in enthusiasm for the people and faith in their ultimate victory. Aristotle said that "great men are always of a nature originally melancholy." This may be said of a race or a nation. This is the habit of a mind which attaches to abstractions with a passion which gives vast results. Slavic *Tesknota*, a word quite untranslatable into a foreign language, may be best interpreted by the following lines of Longfellow:

A feeling of sadness and longing
That is not akin to pain,
And resembles sorrow only
As the mist resembles rain.

Slavic Suffering and Patience

From the psychological point of view suffering means an active part of the will against physical or moral pain, and patience is hopeful waiting for better things—the quiet un-

complaining bearing of troubles and trials, a passive ability not despair. Nietzsche and many Slavic thinkers hold the theory that suffering is the greatest motive force in life. A Chinese proverb says, "Patience, and the mulberry leaf becomes a silk gown." Capacity for suffering or long endurance is the corner-stone of Slavic life, as it is of Slavic fiction. The reason why Dostoyevsky is so popular among the Slavs is because he understands the heart of his great Slavic people.[8] It is rightly said that a whole chapter can be written about the fact that the Russian word for the labor of the farmer, especially during harvest, is *strada*—from the verb "stradat," "to suffer pain or anguish." And just because of their long suffering the Slavs are charitable to the poor, and they cannot be praised for excessive hospitality.

Lack of sentimentality, submission to fate and willingness to experience a failure—when it is necessary, of course—is the most characteristic form of Slavic suffering. Suffering and deep thinking saved the Slav from moral and physical death in their struggle with the terrible elements of nature; the constant mental analysis and introspection saved the Slav from crimes which pervade the atmosphere of their cultured neighbors.

A. M. B. Meakin in his *Thinking Russia* [9] records how he saw in Russia half a dozen Russian people, for instance, who would sit motionless, gazing with an absent expression straight in front of them, in many parts of the room, without moving a muscle, for hours together, and then only stirring to order a glass of tea. In all different affairs the Slav follows his proverbial advice: "Oh, well sir! Don't worry: *After grinding comes flour.*" Victor Hugo said: "*Kepler resta quatre ans les bras croisses, mais il fonda une philosophie.*" ("For four years Kepler remained sitting with his arms crossed, but he founded a philosophy.") Similar phenomenon I observed so many times in Nikola Tesla, the great inventor.

This highly developed power of patience and suffering, combined with the ability to transform a sudden storm of the soul into the quiet feeling of melancholy, enables the Slavs to be great in adverse circumstances and furnishes them with a ballast which serves as a mental equilibrium in dangerous days of life. The Slavic writers, in consequence of the conditions under which they work, as well as by the peculiar turn of their genius, never attack openly; they neither argue nor disclaim—they paint without drawing conclusions, and they appeal to pity rather than wrath. So, for example, Dostoyevsky, in his *Recollections of a Dead House* (1861-1862; here he describes his own experiences in a Siberian prison) proceeds in the same way, without a word of mutiny, without a drop of gall, seeming to find what he describes as quite natural, only a trifle sad. It is the national trait in all things. The public understands by a hint.

These inborn traits of Slavic nature are the basis of its moral self-preservation. This self-preservation is shown negatively in the case of suicides. The main reason for Slavic suicides are first poverty, then disease and family troubles, and lastly, mental resignation. This great asset of Slavic nature, moral preservation, saves the Slav from the terrible crime of suicide, it gives them the power and energy to struggle against mental resignation. Catherine the Second gives the following advice: "I beg you take courage; the brave soul can mend disaster." The Slav not only feels, but he teaches, by his conversation and by his literature, that in the struggle of life, it is essentially a noble thing and a heroic thing to die fighting. This is the reason why all Slavs agree with the concluding lines of I. Madac's *Man's Tragedy* (this beautiful Magyar drama in verses is translated into Serbian by Zmaj Jovan Jovanovich), where God says: "I have ordained, O man—*Struggle thou and trust!*" (See a partial translation of *Az ember Tragoediája* into English in "Library of the World's Best Literature," vol.

XVI, p. 9530).

The perpetual struggles which have tempered and hardened the Slav to his inmost soul have rendered him singularly susceptible to external emotion. It is rightly said that we can not count too much upon the Slavs, because they are prone to terrible revulsions, the spirit of which is expressed in the famous words of the Czech patriot, Dr. Rieger: "We won't give in." Yes, no nation knows better than the Slavs how to suffer and what suffering costs. This suffering makes them compassionate. Under an exterior that is often coarse enough, there might be found a Slav of infinite tenderness, but press him not too far. That the Slav's passive resistance is gigantic has been experienced by Napoleon the First, Frederick the Great, etc. It is written that the day of the Slav will follow the day of the Teuton. The German realize that the Slav is the coming people. "The Slav stands on the threshold of the morning." Joseph de Maistre, writing of the Slavic temperament, says rightly: "If one should imbed a Slavic desire beneath a fortress it would raise it from the ground." Germans have some reason to believe that this is true. Shane Leslie, in his *The Celt and the World* (N. Y., Scribner, 1917, p. 222) says: "Of the enemies of the Teuton the Celt has been worsted, the Jew has barely held his own, while the Slav is yet to meet him, not so much with Cossacks as by that strange, Oriental, unfathomable power which neither the German rationalist, nor the Latin Church, nor the army of France, nor the ships of England have ever been able to break." The Slavs have been beaten frequently by their enemies, though only to find themselves rising again with new armies as often as the old ones were crushed, like the fabulous giant who sprang up in double form whenever cut in twain. The history of the Slav shows that he always stood, defiant like a rock in the midst of the sea, battered by the waves of war's tempest, yet still unyielding strength, and dashing back the bloody

spray which lashed its walls in vain. Germany has crushed the Danes in Schleswig, half throttled the people of Alsace-Lorraine, but she failed with the Poles. A Polish deputy to the Russian Duma, Szebeko, said in an eloquent speech: "Only he who has known Polish Golgotha can realize what the word independence means." And Poles will be freed finally, for their wonderful patience is a real Slavic suffering. This patient hope is expressed in Wibicki's *Jeszcze Polska of 1797*, a poem famous throughout the world as "Poland is not yet lost."

A Russian poet, F. Tiuchev, sings: "O native land of patient fortitude—Land of the Russian folk art thou." It is not hard to understand why, as Hurban Vayansky's pathetic song of the wandering Slovak says: "Our native village does not give bread to her children." . . .

Even to their most sanguinary soldiers, the Russian people give this advice: "Have patience, Cossack, thou wilt come to be a hetman (chieftain)." (This Russian saying was the democratic motto which their tough elections fully bore out, and which corresponded to the American boy's motto touching the Presidency.) Though the heavens fall, undismayed, the Slav will meet his doom the Stoic. A Serb proverb says: "Suffering reveals true heroes." And a Russian proverb says: "The future belongs to him who knows how to wait." "Christ suffered in patience, and we must do the same," say the Russian peasants. It is a fact that the Slavs are oppressed people—oppressed by alien rulers, who, by force, are trying systematically to wipe out of their consciousness their national memories, and steal from their lips their tongues. Besides this kind of suffering there are many others, due to the natural environment in which the Slavs live, their social, political and religious ideals. That the Poles and Lusatian Serbs suffer from the Germans, Czechs, Ruthenes, Serbs and Slovenes from the Austrians, and the Serbo-Croats and the Slovaks from the Magyars, is known to

everybody. Dostoyevsky like Tolstoy preaches redemption through suffering. It is rightly said that the typical Russian qualities of patience and humility became in him a passion—almost a fever. The image of life which he places before us would be horrible but for the sense throughout it all of controlling and overwhelming pity. Dostoyevsky searches for the soul of goodness in evil, and so finally leaves a message of dim hope. Without pain no man progresses, only through suffering anguish does he see God; as to the suffering and even as to purpose, Artzibashev agrees with him. Artzibashev in his *Breaking Point* says:

"Suffering is the cause of progress. Give us happiness and we stand still. The whole history of the world is one uninterrupted stream of sorrow, pain, hate and all that is human imagination. That is the life of man."

Aptitude for suffering is illustrated by the Slavic people's admiration for Simon the Stylite, who had such patience that he stood thirty years on a pillar, or for that saint who ordered to bury himself in the earth up to his very chest, so that the ants should devour his face. Slavs really believe that "misfortune nobly borne is a good fortune." Maxim Gorky, in his *My Childhood* (N. Y. Century Co., 1917), points out the oppressive horrors of the wild Russian life, but adds:

> Although they oppress us and crush so many beautiful souls to death, yet the Russian is still so healthy and young in heart that he can and does rise above them. For in this amazing life of ours not only does the animal side of our nature flourish and grow fat, but with this animalism there has grown up, triumphant in spite of it, bright, healthful and creative—a type of humanity which inspires us to look forward to our regeneration, to the time when we shall all live peacefully and humanely.

The Slavic peasant, especially the Russian muzhik, holds that if you would follow in His footsteps, you must bear, you must bear His Cross in the "podvig," the suffering that

atones. Christ of the Russian peasant was a cripple; you can see His crutch in the third crooked arm of the Russian cross. As the poem says:

> The podvig is in battle,
> The podvig is in struggle,
> The highest podvig is in patience, Love and prayer."

Russian people are very proud of their class name *Khrestianin*, which really means Christian, or "man of the Cross."

Prof. A. Brueckner of Berlin University closes his well-known book on Slavic literature with the saying that "Slavic suffering, patience and endurance has been crowned by the superstructure of a world-empire. The stubborn consistency and the high flight of the Russian mind have created a world literature. May this in the future also remain faithful to the human and æsthetic traditions of its glorious past. The world can no longer dispense with it." A Russian proverb says: "He who did not suffer does not know what means happiness." "And those who suffer bravely save mankind," says rightly Southey. At the bottom of the Slavic character, whether this character be engaged in revolutionary or in other lines, there is an obstinate grit of resistance, which is due, no doubt, to their historical suffering and patience. In one word, Slavic suffering and patience mean an active effort of the will against physical and moral odds; constant mental analysis and introspection have withheld them from crimes of their cultural neighbors. Suffering and patience of the Slav must yield finally good results, to use Tennyson's words:

> "O, well for him whose will is strong,
> He suffers, but he will not suffer long;
> He suffers, but he cannot suffer wrong."

Slavic Love and Sympathy

(or *Slavic Idealism*)

The immediate result of Slavic suffering is pity and sympathy for humanity, a sympathetic trait which makes Slavic idealism show itself in brotherly love and a feeling of concord towards all people regardless of race, creed, or social position. A Serb proverb says, "I love my brother, whatever his faith." A Russian prelate, Theophan Prokopovich, said: "As the place whence a good wine comes needs to be asked after, so it is with a good man's religion and country." Dostoyevsky rejects art in his consuming passion for Humanity. Prof. Mackail says rightly that Dostoyevsky, Turgenyev and Tolstoy "were alike in their passionate love of Russia, as well as in their power of interpreting Russia to mankind. But their love of Russia worked out differently. The patriotism of Turgenyev reached out towards accepting and assimilating the influences of the West. That of Dostoyevsky rebelled against these influences; it was more self-confined, but more intense. That of Tolstoy was not patriotism at all in the ordinary sense; his love of Russia was an instinct, and he wrote of Russia because he found in it a symbol of the whole humanity. And so he drew more and more from the life of the Russian peasantry (who are nine-tenths of the nation), because in them he found the nearest approach to practical Christianity, to the attitude of little children which he inculcated by the Gospel, and in which he discerned the secret of life."

Yes, the motto of ancient paganism, "First we understand and then we can love," is diametrically opposed to the Slavic watchword expressed in the words of Dostoyevsky: "*Love first and then logic.*" Nature asks no questions about our human logic, for she has her own, which we do not understand and do not recognize until it rolls over us, like a wheel.

Yes, we might repeat this tragical exclamation of Pascal: "Nothing shows us truth, everything deceives us! The senses deceive the reason with false appearances and this same deception which they bring is returned to them again by the reason; she ever takes her revenge." It is true that the ancients had spoken of human brotherhood, but to them, it was nothing more than a metaphor. The Slav has a craving to love and to be loved, he would fain join the other European people as a friend and brother. The gospel which Dostoyevsky constantly preached, from the beginning of his career to the end, was love, self-sacrifice, even self-effacement. According to Count Leo Tolstoy our supreme law is love; "love is the expression of the inmost heart of teaching." According to him there are "three conceptions of life, and only three: *first* the personal or bestial, *second* the social or heathenish," and "*third* the Christian or divine." The man of the bestial conception of life, "the savage, acknowledges life only in himself; the main-spring of his life is personal enjoyment. The heathenish, social man recognizes life no longer in himself alone, but in a community of persons, in the tribe, the family, the race, the State; the mainspring of his life is reputation. The man of the divine conception of life acknowledges life no longer in his person, nor yet in a community of persons, but in the prime source of eternal, never-dying life—in God; the mainspring of his life is love." As early as 1852 Tolstoy gives utterance to the thought, "That love and beneficence are truth is the only truth on earth," and much later, in 1887, he calls love "man's only rational activity," that which "resolves all the contradictions of human life." Love abolishes the innate activity directed to the filling on the bottomless tub of our bestial personality, does away with the foolish fight between beings that strive after their own happiness, gives a meaning independent of space, and time of life, which without it would flow off without meaning in the face of death.

This faith is accepted both by the Slavic people and by their great men and women. As a proof I might cite only a few great Slavs. The father of modern Russian realism, Nickolas Gogol, says: "Even a wild beast loveth its young; but kinship of the heart and not of blood only a man can make." The well-known Russian thinker, Dr. Alexander Yastschenko says that "all divisions of men are imaginary; nothing is real but love, the sympathy, and the universal compassion, which expresses every living soul. . . . There is no essential difference between the sceptical materialism of Europe and the positivism of China; between the atheistic freethinkers and irreligion that exist in the West and the indifference of the Chinese masses to questions of faith, and their equal readiness to accept the most diverse religions. . . . International commerce unites men and races more closely every year. The fusion of races is inevitable whether we deserve it or not; yet we must do all in our power to realize it as quickly as possible" (*The Rôle of Russia in the Mutual Approval of the West and the East,* in "Papers on Interracial Problems," London, King, 1911, pp. 195-207).[10]

The Slavs are fully satisfied, that all races of man are, as the Gospel clearly expresses it, "of one blood,"—that the Black Man, Red Man, and the White Man, are links in one great chain of relationship. E. B. Tylor finds proof of it in the sameness of customs and beliefs of certain the world over. Both Adolph Bastian and Georg Gerland were impressed by the sameness of the fundamental traits of culture the world over.

The Slavic Love and Sympathy, combined with a quiet character and sincerity became the basis of family virtues, and the women, therefore, have been put at the very beginning of historical life on a very high level which has not been reached by the women of other nations. The very deeply rooted sense of pity, tact, generosity, hospitality, amiability and cordiality are admitted by all foreigner observers of

the Slav. The appellations which are used in dealing with the common people are also very caressing, e. g., "batyushka" (little father), "bratetz" (little brother), "golubchik" (little pigeon), "rodja" (darling), "mamenka" (little mother).

The Slavic toleration is a real appurtenance of humanity, for we all are full of weakness and errors. The Slav does not see any serious reason why we should not mutually pardon each other our follies, for it is the first law of nature. The sensitive nature of the Slavic character which enables it to see deeply and feel rightly, saves the Slav from sentimentality as well as from pessimism, giving him an unshakable belief in a better, brighter future. The Slav knows how to suffer, and, therefore, he knows how to bear suffering with a high degree of stoicism, and, there, he knows how to inflict it with insensibility when occasion arises. Nekrasov writes:

"From those who exult and foolishly chatter and dye their hands in blood, lead me away to the camp of those, who are perishing for the great cause of love."

The Slavs are the most pacific, the least warlike, of the European peoples. For a thousand years they have suffered themselves to be conquered and ruled. The Tartars held them in subjection. The Turks had little difficulty in compelling the South Slav to bend to them, and not until Turkey rotted within did Slavic aspiration for liberty effect anything. In the west the heel of the Germans has been steadily on the neck of the Slavs. Austria-Hungary and Germany have divided Slavic lands between them. Poland's history is a tragedy largely due to the Slavic inability to maintain national freedom, for in addition to their pacific spirit the Slavs have been prone to excessive divisionalism (or provincialism) —to putting the immediate interests of their self-contained community above those of their race. It is interesting to note that even with regard to Russia, the Tartars were not expelled until German leaders came in and established the tzarship, and the Russian people found that to get rid of

Mongol dominion they had accepted the tyranny of the family of Rurik.

Count L. N. Tolstoy, the great Russian novelist, of liberal and evangelical opinions, teaches love and patient sufferings; he openly preached non-resistance to evil, urging submission to conquest. He denied the rightfulness of fighting under any circumstances. "Resist not evil" means "never resist the evil man," i.e., "never do violence to another," or "never commit an act that is contrary to love." From the law of love of Christ's teaching Tolstoy derives the commandment not to resist evil by force. To the Slavic peasant his village is the world, and he is quiet, even if not content with the material means of existence.

The humanitarian trait of the Slav has been the subject of study even in ancient times. So, for example, the eminent Byzantine historian Procopius of Cesarea (d. 565 A. D.; his works have been also collected by Dindorf, 1833-8, 3 vol.) writes in his Chronicles that the Slavs treated their prisoners more humanely than the other people and that they did not attack neighboring nations.[11] Hospitality and sociability are recommended as virtues by Prince Vladimir Monomah,[12] grandson of Yaroslav, when he says: "Never let any one pass, without giving him a greeting, but have a good word for every man. . . . Honor the aged as a father, honor the young as a brother." He wrote to his son: "It is neither fasting, nor solitude, nor the monastic life that will procure you eternal life. It is beneficence. Never forget the poor. Nourish them. Do not bury your riches in the bosom of the earth. That is contrary to the precepts of Christianity. Serve as father to the orphans, judge to the widows. Put to death neither innocent nor guilty; for nothing is more sacred than the life and the sould of a Christian." Pushkin, who recommends to serve the fatherland by the written and spoken word, deed and good example, says in the name of the Slav:

"Not for the tumult of the world,
Not for booty, not for fighting;
We are born for inspiration,
For sweet melody and prayer."

There must be a reason when Lord Byron (in his *Don Juan*, Canto X) says this about the noble heart of Kosciuszko:

. . . "But should we wish to warm us on our way
Through Poland, there is Kosciuszko's name
Might scatter fire through ice, like Hecla's flame." . . .

A Russian writer, Madame Sophie S. Svetchine says: "Poor humanity!—so dependent, so insignificant, and yet so great." Another Russian writer, Rostopchin, said: "In France the shoemakers want to become nobles; while here, the nobles would like to turn shoemakers." Jan Kolar, one of the greatest of Slav poets, has said: "Call a Slav, and the *man* will answer."

Even to the Tzar Alexander the Second, the Russian poet, Zhukovsky [18] sings:

" . . . and on the throne
Do not forget the highest title—Man."

The Polish king, Leszek the White (1206-1222) would rather lose the throne than his tutor and sincere friend, Goworek. Man to the Slav is a dearer and greater name than king or president, and if anybody wants to love a Slav he must love the things he loves. A Russian proverb says: "Love me, love mine." And this love is always broad and human. Only in that sense the Slav understands the Macedonian political cry, "Come over and help us." In one word, if anybody wants to love a Slav he must love the things that he loves. The American poetess, Edith M. Thomas writes me that this characteristic trait of the Slavic soul appears to her "the master-key of Russian temperament—

a claim very personal in friendship—yet reaching far down beyond the personal and in the everlasting verities unites—for its base. So, also, one is able to understand why, here and there, the Russian nature so attracts to itself persons of an alien race and upbringing—they, too, being 'Slavic' in that—*one* consideration—of 'loving the things' loved by the other proponent in the friendship." Dostoyevsky, speaking of Pushkin's love of the Russian muzhik, says:

"Do not love me, but love mine (that is to say, love what I love). That is what the people says when it wishes to test the sincerity of your love. Every member of the gentry, especially if he is humane and enlightened, can love, that is to say, sympathize with the people on account of its want, poverty, and suffering. But what the people need is not that you should love it for its sufferings, but for itself; and what does 'love it for itself' signify? If you love what I love, honor what I honor. That is what it means, and that is what the people will answer to you; and if it be otherwise, the man of the people will never count you as his own, however great your distress may be on his account."

Dostoyevsky's whole system of ethics is contained in this sentence: "Every man is a sinner against every man," which means that all of us are the cause of all the troubles in humanity. By means of such a high hearted and grandly reasonable Slavic idealism we will be able to grasp the meaning of Browning's hope (see his *Abt Voglar*) that

"There shall never be one lost good! What was shall live as before;
The evil is null, is naught, is silence implying sound;
What was good, shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round."

Disenchanted with "civilization," disgusted with the upper classes and all that comes from Western Europe, Dostoyevsky preaches individual self-oblivion; he goes to the

outcast of society (among murderers, convicts, and disreputable women), he discovers jewels of moral beauty, and in an act of mystic veneration, he kneels down before the collective soul of the Russian lower people, as the only remnant of Christian humility, predestined by Providence to regenerate the humanity. He believes like a true Slav that individuality is but an instrument, the final goal is the great *Human Family*, and the only form for the final establishment of its happiness is one *Universal Church* identified with social solidarity.

The Czech moralists, writers and statemen, among them chiefly, Thomas of Stitny (1331-1401), Jan Hus, Prokop, Chelcicky, Comenius and Kaunitz, preached and wrote against the war. L. Zelenka Lerando (in his *Bohemia's Endeavors at World's Peace Arbitration and World's Federation;* published by the "Society for the Advancement of Slavic Study"; 1918, pp. 14) says this about Comenius' love of humanity:

Comenius (*Komensky*) was a *firm believer in universal peace, and he dreamed of a world-wide brotherhood of mankind.* His philosophical works are the best evidence of his noble thoughts. Trying to see his ideal of universal peace realized, Comenius engaged himself in the movement initiated by the Scotch divine John Durie [Duraeus 1596-1680], a friend of Milton. The reputation of Durie rests upon his fruitless efforts to unite all Christendom. His idea was that by uniting all Christian Churches the reign of war might come to an end and the kingdom of righteousness might be established.

Just as the Portuguese theologian, Francisco Suarez, (1548-1617) Comenius too believed in the 'unity of mankind as a species.' Suarez and Comenius were in advance of their time, but they saw no race barrier to membership in the universal society of mankind. This ideal has been realized at last in the foundation of an international family of nations, in which only sovereign states, however, are full members. Unfortunately nations not enjoying full political independence are excluded from membership. In this international 'family of nations' each sovereign state is represented with one vote only, all states are vested with the same rights, and all are equals.

Comenius dreamed of a more ideal society of men, of a 'better humanity.' He advocated the foundation of a universal language, more complete and easier than other languages. He suggested the creation of a *Correspondence Agency,* an office giving information to any one seeking advice on any subject. This plan led, in 1660, to the creation of the *Royal Society in London.*

Comenius furthermore was eagerly interested in the realization of the

idea that the salvation of mankind was based only on wisdom, knowledge, peace and tranquility which could give birth to liberty by means of unification of all the dispersed powers of men. In his *Pansophia* Comenius speaks of a 'temple of wisdom' to be built 'according to the principles, laws, and norms of the 'supreme architect of the world,' God Himself.' He further says, 'Because this work would serve not only Christians but all beings, and benefit them and give them strength, even to the Unbelieving, it would be more suitable to call it *'Human Pansophia.'* Krause, the well known German historian, shows the influence of Comenius upon the thought of his times, and says in the second volume of his *Kunsturkunden* that Anderson and Desaguliers, the accepted founders of freemasonry, have not borrowed the humanitarian ideas of Comenius but have stolen them. 'Comenius's *Panergesia* gives the best information regarding Comenius's plans and ideas toward an improvement of human society.' 'Those passages which verbally agree in the most decisive words and sentences with the *Book of Constitutions of Freemasonry* are in his *Opera Didactica,* that is to say, in his works regarding the art of teaching.'

Thus Comenius must be considered the spiritual father of several great ethical movements. His ideas gave birth to a society called *Societas Crucis Amicorum.* It was a 'brotherhood of men,' a secret society, and as such a forerunner of later secret fraternal orders. It accepted the programme of Comenius as formulated in the following declaration of principles: 'Let us all form a Union of men by means of a solemn and sacred declaration, and let us have before our eyes only one shining goal, the good of man, so that all contrasts and antagonisms which came through differences of language, persons, races and religions may be entirely abolished.' The members of the *Societas Crucis Amicorum* were chiefly exiles from Bohemia living in the Netherlands. The spirit of these men and women who chose to leave their native land expresses the noblest impulses of the human heart. Their so-called 'hidden mysteries' connected with the initiations of the new members were a kind of ethical instruction, and found their way to England long before the year 1717. The book of by-laws for the *Grand Lodge of England,* written by Anderson and Desaguliers, as well as the constitution, was only a compilation. Albin Riezenstein, a German historian on Freemasonry, made the most painstaking study of the history of the literary work of Anderson, as well as Desaguliers, and declared 'Anderson and Desaguliers were not authors, but compilators of the *Books of Constitution of Freemasonry.*' In this way Comenius's influence was lasting, and we Americans must regret that Comenius did not come to America when the Presidency of Harvard College was offered to him in 1654, after the resignation of President Dunster. 'How unlike might have been the growth, not alone of Harvard College, but of the whole country! The chief leader of New England thought would have altered the whole course of American history!' *

Dostoyevsky, a writer most sensitive to the claims of nationality in the Russian Empire, defined the ideal of the Rus-

* J. P. Munroe, *The Educational Ideal,* p. 77.

sians in a celebrated address as the personification of a universally humanitarian type. The idea has been developed by Dostoyevsky, who qualifies Pushkin by the name *vsechelovek* (from *ves*, "all," and *chelovek*, "man") which is very hard to translate exactly (best equivalent for it is perhaps the Greek word *πανάνθρωπος*), signifying that he combined all human qualities, and, therefore, belonged to all nations; while at the same time his very universality appears as a specific national spirit. Professor Paul Vinogradov rightly points out that the leaders of Russian public opinion are pacific, cosmopolitan and humanitarian to a fault. But this fault is needed just at present, for peace among peoples and the crown of such a peace, i.e., the vast solidarity of mankind, the dream of the future, can in any case only triumph when founded on the conviction of the organic and mental equality of nations and races. Count Leo N. Tolstoy cries loudly: "*The sole meaning of life is to serve humanity.*" He goes even so far and claims that art is "is to establish brotherly union among men." Vasili Verestchagin, the famous Russian battle artist, is called in Russia the "Apostle of Peace." His paintings are described as "at once a grisly revelation and a vehement protest." His most famous canvas is entitled "Apotheosis of War." It depicts a huge pyramid of skulls crowned with a flock of carrion crows, and bears the sinister inscription, "To all conquerors, past, present and to come." On the occasion of an exhibition of his work in Berlin some years ago the Kaiser of Germany would not allow the Prussian Guard to visit the gallery "lest they should come to regard war as not honorable but disgusting." Verestchagin once wrote: "I want my painting to be horrible. The people must know what war really is."

The humanity of the Slav is rich and generous, as is shown in his real Christian charity, and his real Christian sympathy. When you arrive in Russia, says Stephen Graham, you have come to the land of charity. The literary products of

Russia, no doubt, emphasize this view. There is certainly a remarkable uniformity of moral anti-military idealism in such writers as Tolstoy, Turgenyev, Dostoyevsky, Gogol, Artzibashev, Byelinsky. The last author says: "Only in philosophy will you find answers to the questions of your soul—only philosophy will give peace and harmony to your soul. Above all, leave politics alone and avoid all political influence upon your manner of thinking. Politics has no meaning for us in Russia, and only empty heads can busy themselves with it. Love what is good and then you will certainly be useful to your country, without any attempt in that direction. If every individual in Russia would reach perfection by means of love, then Russia would become the most fortunate country in the world without any politics."

N. M. Karamsin's *Letters of Russian Traveller* (1789-92, he spent 18 months in France, Switzerland, and England) are filled with the spirit of kindliness and humanity, modelled on Sterne's *Sentimental Journey through France and Italy* (N. Y., Burt, no date, pp. 397). A Serbian writer, Gjura Yakshich, was a great lover of justice and had unusual sympathy for the oppressed Serbian peasants in Hungary. He did not like the bureaucratic régime of the Austro-Hungarians, and he took under his protection *les misérables*.

According to Baring the Christian sympathy of the Slavs enables them not only to exercise a large tolerance toward the failings and foibles of their fellow-creatures, but to understand people different from themselves. Brandes claims that the Slavs are "the most peaceful and warlike nation in the world," and Baring says that "they are the most human and the most naturally kind of all the peoples of Europe." With specific reference to the Russians, Baring writes:

"I should say that there is more humanity and more kindness in Russia than in other European countries. This may startle the reader; he may think of the lurid accounts of

massacres in the newspapers, brutal treatment of prisoners, and various things of this kind, and be inclined to doubt my statement. As long as the world exists there will always be a certain amount of cruelty in the conduct of human beings. My point is this: that there is less in Russia than in other countries, but until the last two years the trouble has been that excesses of any kind on the part of officials went unchecked and uncontrolled. Therefore, if a man who had any authority over another man happened to be brutal, his brutality had a far wider scope and a far richer opportunity than that of a corresponding overseer in another country."

Kennedy also wants to protect the good nature of the Russian people by saying that the Russian's poison is "bureaucracy and church" (the clergy or popes and clericals or chinovniks). The remark is attributed to the most autocratic of the Tzars, Nikolas the First, that "Russia was governed by ten thousand clerks." But E. D. Schoonmaker, in his *Century Magazine* article on the *Democratic Russians* (March, 1915, pp. 737-743), also points out that the Russians ought not to be judged by the Tzar and his officials, but by their people. He says: "No one living in countries inhabited by Germanic or Latin peoples can possibly understand the Russian nation, even that part of it which lies west of the Urals, if he conceives of it as an entity similar to that of his own nation. Russia is made up of two parts that have never fused and that never can fuse, for the first part is to the second as a school of sharks is to a colony of corals. The real Russian people lie almost unseen under a foreign overlay which has somehow got itself recognized among the nations as Russia, and which began to be deposited more than a thousand years ago when Ruric the Norseman, and his followers, came in and established themselves as rulers of the land. Then for more than two centuries the land was under the heel of the Tartars, another conquering people who left behind them a deep deposit of violence and crime.

And almost immediately after the expulsion of the Tartars there began a third period of foreign domination, that peaceful Germanic invasion which from the days of Peter the Great has persistently warred against the ideals of this peaceful people, which became the source of the bureaucratic system and which, as an active influence in Russian politics, is responsible for many of those crimes that the world has ignorantly laid at the door of the Slavic people.[14] It is not generally known that the present house of Romanov, which has held the scepter for three hundred years, is half German. We in America who know something of the part played by George III of the House of Hanover-Brunswick in the oppression of the Colonies and how, in opposition to the idealists of England, he fought this conflict to the bitter end, will understand something of what two hundred years of Germanization has meant to the Russian people." Travellers among the Slavs say that it is impossible for a man to starve in the lands of the Slavs. In Siberia the peasants in the villages put bread on their window-sills, in case any fugitive prisoners should be passing by.

It is rightly said that in literature, as in politics, a people follow instinctively the men whom they feel to belong to themselves, made of their flesh and their genius, marked by their virtues and their failings. So, for example Ivan Turgenyev personifies the master qualities of the Russian people —their simple-hearted goodness, simplicity, and resignation. Turgenyev was, as it is said popularly, *une âme du bon Dieu:* that mighty brain was ruled by a child's heart.[15] M. le Vicomte E. Mechior de Vogüe says that he never did approach Turgenyev without better comprehending the magnificent meaning of the Gospel saying about the "simple in spirit," and how this state of soul can be allied to the artist's exquisite gifts and knowledge, devotion, generosity of heart and of hand, brotherly kindness—all were as natural to him as an organic function. Turgenyev's humanity love is beau-

tifully expressed in his own words, "I cannot accustom myself to this view of Aksakov's, that it is necessary for Europe, if she would be saved, to accept our orthodox religion. . . . In freeing the Bulgarians we ought to be guided to this step, not because the Turks are massacring and robbing them. . . . *All that is human is dear to me.* . . . Slavophilism is as foreign to me as every other orthodoxy. . . ."

Turgenyev was against one-sided, chauvinistic Slavophilism. But progressive Slavophilism, based on a broader conception of humanity, is accepted almost by all Slavs. So, for example, Prof. Masaryk, in his lectures (organized by the Institute of Slavic Studies, under the patronage of the University of Paris, specified, the lecture delivered on Feb. 22nd, 1916, and published in *La Nation Tcheque*), admits that when he says:

"Polish thinkers felt much more than the Czechs and the Southern Slavs their recent loss of political liberty, and their writers are chiefly inspired by their political interests. Like all other Slav thinkers, the Poles are fervent partisans of humanitarian conceptions; they desire that the interest of the nation shall be harmonized with those of mankind. By the side of Mickiewicz, the greatest poet and the most profound and brilliant mind in Poland, Krasinski recommends a policy, non-revolutionary, humanitarian and even fraternal in character.

"Such are the principal representatives of the smaller Slav nations. It is clear that one of them is a partisan of the Pan-Slavism that scares our enemies. All put the idea of humanity in the forefront, and they deduce from it the idea of nationality as an essential part of the natural patrimony of mankind. All understand nationality in its democratic form, and all are fervent pioneers of civilization.

"The same ideal of humanity professed by the Slav philosophers is shown not only in the philosophy of the history of the Slav peoples, but also in their poetry; and poetry is

the deepest and sincerest expression of the soul of a nation.

"Pushkin, Mickiewicz, and Krasinski, Turgenyev, Dostoyevsky, and Tolstoy, the greatest of the Slav poets, resolutely repeat the theory of super-man. Such a conception of mankind is absolutely foreign to them. Goethe first gave birth to the idea in Faust. The type of the super-man who unites in himself exclusiveness and national arrogance is of German origin, and is in perfect harmony with the realist politics of Prussia. The Slavs also have their heroes, but they are the saviours who arose in moments of extreme danger, good servants of their King and fellow-countrymen. They were no super-men.

"The Slav ideal is one of peace and reconciliation—a democratic idea. It was no matter of chance that the greatest pedagogue, Comenius, was a Czech and that the Czech Chelicky and the Russian Tolstoy met together to preach a love for one's neighbor, which goes so far as to lay down the principle of non-resistance to evil.

"In my opinion we are led to the following conclusion: If we analyze the general manifestation of the Slav soul, we do not find the aggressive domineering character that those who raise the cry of Pan-Slavism are obliged to represent as so disquieting and dangerous in us.

"This tendency of the Slav nations to draw close together —a tendency which our adversaries denounce as a Pan-Slavic peril that threatens Europe—is then, in fact, nothing but an effort to bring about a conscious synthesis of the best elements of the culture of Western Europe. The Slav nations have all hastened to accept Western civilization. It will suffice to mention the well-known speech delivered by Dostoyevsky, on the occasion of the fête of Pushkin, when he declared that the Russian and the Slav is essentially a cosmopolitan, with a peculiar aptitude for sympathy with the character of every nation and for assimilating the essentials of their culture. This is an incontestable truth.

"Aroused by the great intellectual and moral movement which began in France and Western Europe, the Slavs have faced obstacles to their national development. Thenceforward we may note among them a strenuous effort to reconquer all that they have lost or neglected, an effort to take their place in the forefront among the good workmen in the great factory of Humanity." (See Th. G. Masaryk's *Les Slaves dans le Monde*, in *La Nation Tcheque*, I, 1915, 343-49, and his *The Slavs Among the Nations*, London, 1917.)

Many Slavic thinkers, like N. K. Mikhailovsky, Prince Peter Kropotkin, J. Novicov,[15a] etc., dislike Darwinism because of its anti-Democratic and plutocratic interpretation by the bourgeoisie of Western Europe. In his *Mutual Aid: A Factor in Evolution*, Kropotkin shows that the struggle for life is not to the strong always, but sometimes to the weak when they are the fittest for rendering service to the strong. Kropotkin's observations of the economic conditions of the Finnish peasants inspired in him a feeling that natural science avails little so long as the social problem remains unsolved. Just as among the Greeks an idiot was a man who thought only of his private affairs, a privately minded man, so among the Slavs an idiot is that individual who ignores the postulates of the collective Humanity Soul. Solovyev claims rightly that *no nation can live in itself, by itself and for itself.* Comenus's *Pansophia Christiana* is another expression of this Slavic conception of Humanity Love.

Slavic Idealism is too far both from the rule of the famous *Lex Talionis*, "An eye for an eye and a tooth for a tooth," familiar to us from the chapter of Exodus, and from the rule which is far earlier than Exodus in its first foundation—"son for son, daughter for daughter, slave for slave, ox for ox."

Dostoyevsky calls Slavic love and sympathy or pity "all-humanness," which is equivalent to St. Paul's "charity." A. Leroy-Beaulieu claims that it is the *faculté maîtresse* (rul-

ing faculty) of the Slavs. He says: "The suppleness of his intelligence appears to be limitless, and this ease in comprehending everything has been a drawback to the spontaneous development of a national originality." This Slavic humanity Dostoyevsky sums up in the following words:

"I never could understand the reason why one-tenth part of our people should be cultured and the other nine-tenths must serve as the material support of the minority and themselves remain in ignorance. I do not want to think or live with any other belief than that our ninety millions of people (and those who shall be born after us)[16] will all be some day cultured, humanized and happy. I know and firmly believe that universal enlightenment will harm none of us. I also believe that the kingdom of thought and light is possible of being realized in our Russia, even sooner than elsewhere, maybe, because with us, even now, no one defends the idea of one part of the population being against the other as is found everywhere in the civilized countries of Europe."

The famous Russian literary critic, the Aristarchus of Russian literature, Byelinsky,[17] expresses the Slavic Idealism in this way:

"The Redeemer of the human race came into the world for all men; not wise and educated men, but simple-minded and simple-hearted fishermen. He called to be fishers of men, not rich and happy men, but poor, suffering, fallen men. He sought, in order to console some, and encourage and raise others. Festering sores on a body that was hardly covered with unclean rags did not offend His eyes, which shone with love and charity. He, the Son of God, loved men humanely, and sympathized with them in their misery, dirt, shame, debauch, vices, wrongdoings. He bid those throw a stone at the adulteress who could not in any way accuse their own consciences, and put the hard-hearted judges to shame, and gave the fallen woman a word of consolation,—and the robber who breathed his last on the cross as a well-deserved

punishment, for one moment of repentance, heard from Him the words of forgiveness and peace. But we, the sons of men, we want to love only those of our brothers who are like us, we turn away from the lower classes as from pariahs, fallen ones, lepers. What virtues and deserts have given us the right to do so? Is it not rather the very absence of all virtues and deserts? But the divine word of love and brotherhood has not in vain been proclaimed in the world." Tolstoy points out constantly that the common religious consciousness of men leads to the recognition of the brotherhood of men, and that true art should bring vividly to their minds the way of applying this consciousness to life, for it is the duty of art to popularize this feeling of brotherhood, which at present is accessible only to the best men in society.

The same idea of Slavic idealism or "all-humanness" is expressed in a poem of the Russian Anacreon, Gabriel Romanovich Derzhavin, the great poet of the age of Catherine, the laureate of her glories:[17a]

"Honest fame is to me joy,
I wish to be a man,
Whose heart the poison of passion
Is powerless to corrupt,
Whom neither gain can blind,
Nor rank, nor hate, nor the glitter of wealth;
Whose only teacher is truth;
With loving himself loves all the world,
With a pure enlightened love
That is not slothful in good works."

According to Tolstoy, a culture that does not carry with it the whole people is doomed to failure. This universality is to be gained not through the extension of aristocratic culture among the people, not through the education of the masses in the philosophy of the classes, but through a new philosophy and a new criticism that shall meet the demands of a democratic society and result in an art that shall be

in its own nature universal in character. Culture is the process by which the individual reproduces in himself the large experience of the whole race, regardless of national, religious, or political creeds. The famous Russian historian, Nickolas Karamsin, said that it was "good to write for Russians, still better to write for all men." And this is the spirit almost of all great Slavic savants. But the superiority of the Slav thinker to the ordinary passions of the German historian could only be attained by those who shared his elevation of character. A Slavic historian like the Serb, Boza Knezevich, would say, "My object is simply to find out the things which actually occurred. I am first a historian and then a Christian." Apt to minimize difficulties, to search for the common ground of unity in opponents, the Slavic scientist turns aside, with a disdain which superficial critics often mistake for indifference, from the base, the violent, and the common. As in a Greek tragedy, we hear in the works of Slavic thinkers the echo of great events and terrible catastrophes: we do not see them.

In order to show that Slavic humanity stands above Slavic race we might quote Renan's opinion on the great Slavic genius, Ivan Turgenyev. He says that "Turgenyev was of a race by his manner of feeling and painting. He belonged to all humanity by his lofty philosophy, facing with his calm eyes the conditions of human existence and seeking without prejudice to know the reality. This philosophy brought him sweetness, joy in life, pity for creatures, for victims above all. Ardently he loved this poor humanity, often blind, forsooth, but so often betrayed by its leaders. He applauded its spontaneous effort toward well-being and truth. He did not reprove it because of its illusions, he was not angry with it for its complaints. The iron policy which mocked at those who suffer was not for him. No disappointment arrested him. Like the universe he would have begun a thousand times the ruined work; he knew that justice can wait.

the end will always be success. He had truly the words of eternal life, the words of peace, of justice, of love and of liberty." Life for the Slav is an absurd contradiction and to paralyze this contradiction there is only one way of salvation: to renounce material pleasures, to be reborn, and to adopt love as the principle of life. Love not in the sense of a physical preference for one above another, but a love which has as its dominating impulse the welfare of others and loving service to them rather than personal happiness as his chief end. Such love solves all contradictions of life, and is the real *summum bonum*, the highest good, of the Slav.

That this Slavic trait is one of the main moving forces in the history of nations is acknowledged by the famous historian, Leopold von Ranke (1795-1886), who claims that "the last resultant is *sympathy*, common knowledge of the whole." Is not there a saying that "All good thoughts come from the heart"? Pascal, too, wrote: "The heart has reasons which it knows not of." Yes, wicked men obey from fear, but the good, for love, for "the true sage is not he who sees, but he who, seeing farthest, has the deepest love for mankind. He who sees without loving is only showing his eyes in the dark." This is the reason why, for example, Mickiewicz is—ethically—superior to Goethe. Mickiewicz finds the sources of his inspiration in truth and reality; and truth he finally perceives in religiousness and God, the father of all nations. Goethe's last words were, "More light." Mickiewicz found the light and was never in revolt against the Divine Power, but at strife only with the sins and evils of humanity. It is rightly said that, morally, Mickiewicz is superior to Byron, whose muse was not a sane and healthy one. The Conrads and Laras and Cains are all proud and lonely souls in revolt. Their mysterious wickedness, their infernal pride, their quixotic generosity, and their ever present melancholy make of Byron's works the most thoroughgoing negation of the social ideal. Mickiewicz's hero of

"Dziady" is at first personal, self-centered, anti-social, but he finally subordinates his sorrows to that greater love for unfortunate Poland. The Conrad of Slavic "Dziady" basks in the sunshine of religiousness, and lives; the Conrad of Byron wanders in the desert of unfaith and negation, and—dies. That is the reason why Mickiewicz is a true seer of his Slavic people, satisfying amid misfortune—in Matthew Arnold's phrase—their sense for conduct and their sense of higher beauty.

Professor Phelps closes his essay on Henryk Sienkiewicz with the following lines, expressing the Slavic conception of Love:

"Sienkiewicz seems to have much the same Christian conception of Love as that shown in so many ways by Browning. Love is the *summum bonum*, and every manifestation of it has something divine. Love in all its forms appears in these Polish novels, as it does in Browning, from the basest sensual desire to the purest self-sacrifice. There is indeed a streak of animalism in Sienkiewicz, which shows in all his works; but, if we may believe him, it is merely one representation of the great passion, which so largely controls life and conduct. Love, says Sienkiewicz, with perhaps more force than clearness, should be the foundation of all literature. 'Love—which is right eternal, a vital force, genius—is the benefactor of our earth: it is harmony. Sienkiewicz believes that love, thus conceived, is the foundation of Polish literature, and that such love ought to be the basis of universal literature.' Some light may be thrown on this statement by a careful reading of *Pan Michael*" (1887-1888).

"Sienkiewicz is indeed a mighty man—some one has ironically called him a literary blacksmith. There is nothing decadent in his nature. Compared with many English, German and French writers, who seem at times to express an anæmic and played-out civilization, he has the very exuberance of power and an endless wealth of material. It is as if the

world were fresh and new. And he has not only delighted us with the pageantry of chivalry, and with the depiction of our complex modern civilization, he has for us also the stimulating influence of a great unusual force." (See also: *M. M. Gardner*, H. Sienkiewicz, in *Polish Review*, I, 1917, 92-8; *M. Tuleja*, A. Sienkiewicz—Verhaaren Tribute, in *Free Poland*, III, May 15, 1917, 11-2; *N. L. Piotrowski*, An Appreciation of H. Sienkiewicz, *Ibid.*, III, Dec. 16, 1916, 5; H. Sienkiewicz—a Bibliographical Sketch, *Ibid.*, III, Dec. 1, 1916, 3-4, Dec. 16, 1916, 3-4; H. Sienkiewicz, *Ibid.*, III, 1916, 3-4; The School which Sienkiewicz Attended, *Ibid.*, III, March 15, 1917, 7, 15.) This force, we may add, is Slavic Love and Sympathy for all Humanity.[18] This Slavic Idealism extends toward all people regardless of race, creed or social place. Slavic Love is platonic, humanitarian; love of the solitary and unrevealed. Man is to the Slav dearer than Emperor or President or any other titled earthly authority. Yes, the Humanity of the Slavs is rich and generous, and its richness, generosity and warmth give it a strong driving energy. There is, no doubt, something very lovable and engaging about this trait of the Slavic mind. The Slavs always stood as one man for the defense of right and principles. They know what it means to suffer for an ideal. The best Slavic men and women, especially those of Russia and Serbia, have undergone for years and years most terrible sufferings in the prisons, in exile; and many paid with their lives, believing in the spirit of the following lines of Longfellow:

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Slavic Humility and Lack of Hypocrisy

Slavic idealists and enthusiasts derive the pledge of their truthfulness, sincerity, frankness, lack of hypocrisy, naïveté, warmth and simplicity, extreme sensibility to mental impressions and above all love and sympathy from humility and patience as opposed to the roughness and aggressiveness of the western European nations.

The Slavic humility we find in original Christianity which recognizes in it a new virtue quite unknown to antiquity. To classical and German self-esteem this virtue seems a vice, a dastard trait, fit only for slaves. Horace, Ovid, etc., have expressed in various manners the pride which seemed to ensure to them the immortal duration of their works: *Exegi monumentum aere perennius* ("I have erected monument more durable than brass"), and *Nomenque erit indelible nostrum* ("The memory of my name shall be indelible"). But to the Slav the true genius inspires gratitude and modesty, as it is shown by Gogol, Tolstoy, Dostoyevsky and many other Slavic minds. Of course real virtues require enemies, and to lead a simple life is to fulfil the highest human destiny, for a nation's wealth consists not so much in the multitude of its possessions as in the fewness of its wants.

Many Slavophiles have openly said, "We are great because we are humble." The greatness of Russia they find in this Russian "humility" (*smirenie*). They have consoled themselves with the thought of this maxim of Pascal: "It is true that it is miserable to know that we are miserable, but it is also great to know our misery. This makes us great lords." [Some of them (Burachkov) went even so far and interpreted Kopernik (Copernicus) as "Pokornik," because it was only in his Slavic "pokora" (humility), that, by the grace of God, he was illuminated before the haughty Europeans.] These Russian idealist enthusiasts derived the pledge of their mission from the *smirenie* (humility) and

dolgoterpenie (patience), of the Russian people as opposed to the haughtiness of the Western Europeans. Let us see what one of the great Russian authors, Dostoyevsky (in his *The Brothers Karamazov,* 1879-1880), says about this Slavic trait, for his words of Christian humility and love resounded like a prophetic warning:

"God will save Russia as He has saved her many times. Salvation will come from the people, from their faith and their meekness. Fathers and teachers, watch over the people's faith, and this will not be a dream. I have been amazed all my life in our great people by their dignity, their true and seemly dignity. I have seen it myself, I can testify it; I have seen it and marvelled at it; I have seen it in spite of the degraded sins and poverty-stricken appearance of our peasantry. They are not servile; and, even after two centuries of serfdom, they are free in manner and bearing,—yet without insolence, and not revengeful and not envious. 'You are rich and noble, you are clever and talented, well be so, God bless you. I respect you, but I know that I too am a man. By the very fact, that I respect you without envy I prove my dignity as a man. . . .'

"God will save His people, for Russia is great in her humility. I dream of seeing, and seem to see clearly already, our future. It will come to pass that even the most corrupt of our rich will end by being ashamed of his riches before the poor; and the poor, seeing his humility, will understand and give way before him, will respond joyfully and kindly to his honorable shame. Believe me that it will end in that; things are moving to that. Equality is to be found only in the spiritual dignity of man, and that will only be understood among us. If we were brothers, there would be fraternity; but before that they will never agree about the division of wealth. We preserve the image of the Christ, and it will shine forth like a precious diamond to the whole world. So be it, so be it!"

Is it really true the saying of some psychologists and philosophers, that humility and sorrow enervate the soul and that virtue abides in energy, pride and joy? Is it not true that the pride of the Jesuits was the cause of their ruin? Yes, many great men and women have inquired, whether humility is a virtue. But virtue or not, every one must admit that nothing is more rare, rightly says Voltaire, who calls this mental trait "the modesty of the soul" (Greeks called it "tapeinosis" or "tapeineia"). Let us see what is the place of humility in the writings of great thinkers of the past.

The sacred book of the Buddhist (*Tripitake*) says that humility, besides reverence, cheerfulness, gratitude and listening in due season to the Law, is the highest blessing. Confucius claims that humility is the solid foundation of all the virtues. St. Francis of Assisi called his own body "my brother monkey." St. Augustine's words are well-known: "If you ask what is the first step in the way of truth? I answer humility. If you ask, what is the second? I say humility. If you ask, what is the third? I answer the same—humility" He says: "Wellnigh the whole substance of the Christian dicipline is dicipline." Madame de Staël says: "Humility, so lovely in the sight of heaven, awakes energy of scriptural subjects." Hobhouse (in his *Morals in Evolution*, I, p. 263) says: "When the Emperor Yu could not conquer the rebels of Mean, he was admonished by Yih that 'pride brings loss, and humility receives increase.' " Humility is strongly recommended in the fourth book of the Laws of Plato; he rejects the proud and would multiply the humble. Epictetus preaches it in five places. Marcus Aurelius recommended it on the throne, placing Alexander the Great and his muleteer on the same level. The Master of the World recommended humility, because the real Christian aspires after humiliations, for "he that humbleth himself shall be exalted." "Blessed are the meek, for they shall inherit the earth"; "By humility and the

fear of the Lord are riches, honor, and life." Franklin said: "In humility imitate Jesus and Socrates." The famous French theologician and orator, Bossuet, wrote: "Jesus Christ appeared to overcome the pride of reason, hence his policy is opposed to that of the age" (see his Sermon, 1659, on the *Dignity of Poverty*). Descartes, in his *Passions of the Soul*, places humility among their number, who, if we may personify the quality, did not expect to be regarded as a passion. Amiel says that the "pride limits the mind, and that a limitless pride is a littleness of soul." Count Leo Tolstoy carried the doctrine of evangelical humility to the extreme of his famous doctrine of Non-resistance. He anathematized all human institutions (kingly power, State, Church, judiciary, jury, army, even marriage) as standing in the way of the natural development of the powers of an individual. Tolstoy denounced his own literary achievements along with all products of civilization, as begotten of the idle fancy and human craving for the plaudits of the world. "I cannot create a new school, because I do not know even the old," Frederick Chopin once said. "But this very absence of conservative prejudice," writes a noted critic, "made him the leader of modern romanticism." The noted Slovenian educator, Bishop of Levant, Anton Martin Slomshek, is an example of humility and childlike simplicity. His priests sincerely devoted to him, frequently heard him repeat the words: "When I was born, my mother laid me on a bed of straw, and I desire no better pallet when I die, asking only to be in the state of grace and worthy of salvation."

Almost all great men and women recommend humility as one of the greatest virtues (John Ruskin, Fénelon, Lowell, Schiller, Addison, Bayard Taylor, Bailley, Dr. John Todd, Horace, Pollok, William Ellery Channing, Charles Hodge, Beecher, Flavel, Arthur Murphy, Spurgeon, Moore, Thoreau, Colton, Emerson, Jane Porter, Holmes, La Rochefoucauld, Daniel Webster, Burke, Dickens, Richardson, Dryden, Tup-

per, Sir Benjamin Brodie, Owen Meredith, Shakespeare, Bishop Reynolds, Chrysostom, Erasmus, Saadi, William Penn, Thomas Browne, Bovee, Frederika Bremer, Colton, Leighton, Feltham, Burder, Leigh Hunt, Lavater, John Selden, Jeremy Taylor, Newton, Quarles, Mrs. E. Fry, Worthington, etc.).

It is interesting to note that Pachyméres, a Greek writer who visited Serbia about the end of the thirteenth century, praises the simplicity and healthy atmosphere of the Serbian court life. He was received by Queen Hélène, an Angevin princess, surrounded by her court ladies—all of them, as well as the Queen, engaged in some useful work. (Near her court this Queen founded and controlled a monastery where were educated the daughters of the Serbian noble houses.)

Many claim that the Slavic humility is closely connected with the Slavic sincerity, kindness, hospitality and love for peace. Even the German chronicler, Hetmold,[19] tells us that the Slavic people are kindly and peaceable (*caeterum moribus et hospitalitate nulla gens honestior aut benignior potuit inveniri*). Hobhouse, in his *Morals in Evolution* (I, p. 32), says that only "primitive man is free in giving, ready to share the little he has with his friend and neighbor, while of hospitality he makes a superstition." But even the modern Slav is anxious to retain for ever this great humane trait. Slavic writers, like Kropotkin and Novicov, include it as a new factor in evolution, and call it "Mutual Aid," consciousness of kind. Many writers of to-day admit openly that modern civilization and culture is not superior in some fundamental human traits which we find among the primitive people. So for instance, G. Catlin (in his *Letters and Notes on the Manners, Customs, and Conditions of the North American Indians*, 1841, vol. I, p. 121) says: "It would be untrue, and doing an injustice to the Indians, to say that they were in the least behind us in conjugal, unfilial, or in paternal affection."

Sincerity of the Slavs is exhibited both among the great Slavic sons and daughters and among the Slavic people. A Russian poet sings as follows "To Russia" (warning her against bombast):

"Unfruitful is all spirit of pride,
Untrusty's gold and steel gives way:
But firm is holiness' clear world
And strong the hand of them that pray.
But in that, with humility,
With true childlike simplicity,
With the heart's silence over all,
Thy Maker's message thou didst take.
To thee He gave a special call,
For thee a brighter lot did make—
To hold for all the world a store
Of sacrifice and action pure,
To keep the races' brotherhood,
Of lively love a vessel sure,
The riches of a flaming faith
And right and justice cleansed of blood.
* * * * * * * * * *
O, think on thine exalted lot,
The past within thy breast revive,
The spirit of life that there abides
Deep hidden, well to question strive.
Listen to that, and then embrace
With thy deep love each other nation,
Tell it the mystery of freedom,
Pour on it faith's illumination.
So thou in wondrous fame shalt stand
Above the sons of every land,
And that cærulean vault, the sky,
Clear covering of God on high."

The amazing sincerity and deep simplicity of Dostoyevsky's Sonya is a real incarnation of Slavic nature. She does not know what the word sentiment means, but the awful sacrifice of her daily life is a vivid example of the Saviour as a Russian serf (not for nothing is the Russian peasant simply

called *Khrestianin*, Christian), to distinguish him from his masters as heathens, who is for that matter some decades in advance of Uhde's Workman Saviour. Raskolnikov (in Dostoyevsky's *Crime and Punishment*, 1866), a refined, educated student of philosophy, stoops to this ignorant girl and kisses her feet, saying, "I did not bow down to you individually but to suffering Humanity in your person." Sonya, the ignorant sinner, who could not follow Raskolnikov's philosophical interpretations of the causes of his crime, instinctively grasped the infinite tragedy, and instead of reproach or disgust burst into the saintly utterance: "There is no more unfortunate man in the whole world than you."

Amazing naïveté is shown in the words of a Russian poet, Konstantin Balmont. He says of himself simply:

"I came into the world to see the sun and the blue horizons. I came to see the sun and mountain heights, the sea and the rich colors of the vale. I have embraced the world in one single glance, I am a sovereign. I have conquered cold oblivion in fashioning my dreams. Every moment I am full of revelation—I am ever singing. It was suffering that called forth my dream, but love, too, is mine. Who is my fellow in power of song? Not one, not one; I came to this world to see the sun, and if daylight fail I will sing, I will sing of the sun in my mortal hour."

Another young Russian poet, Sergius Gorodetsky, in Viacheslav Ivanov's room in a tower overlooking the Taurida Place, cried: "Let us shake old Chaos, let us tear down firm clamped heaven, for we can, we can, we can."

Behind this transparency of Slavic broad and proud frankness there lies—"Such am I: I appear as I am"—too broadly and largely constituted to be restored and prudent, and too sure of my position in life not to be dependent on my own judgment," which in social intercourse means: "This is what I am. Tell me what you are. What is the profit of this reserve! Time is scantily measured out; if we

are to get anything out of our intercourse, we must explain what we are to each other." Brandes says that behind this Slavic trait "lies the emotion which works most strangely of all on one who comes from the north, a horror and hatred of hypocrisy, and a pride which shows itself in carelessness—so unlike English stiffness, French prudence, German class pride, Danish nonsense."

Mark Twain (Samuel Langhorne Clemens) was charmed with every bow and the words of welcome when he visited the Russian Tzar in Petrograd. He says that the "French are polite, but it is often mere ceremonious politeness. A Russian imbues his polite things with a heartiness, both of phrase and expression, that compels belief in their sincerity."

The Slavic simplicity, fidelity, hatred of self-assertion and self-satisfaction, sobriety, etc., is very nicely illustrated in the following words of Joseph Conrad, the great Polish son: "Those who read me know my conviction that the world, the temporal world rests on a few very simple ideas; so simple that they must be as old as the hills. It rests, notably, amongst others, on idea of Fidelity. At a time when nothing which is not revolutionary in some way or other can expect to attract my attention I have not been revolutionary in my writing. . . . All claim to special righteousness awakens in me that scorn and anger from which a philosophical mind should be free. . . . Even before the most seductive reveries I have remained mindful of that sobriety of interior life, that ascetism of sentiment, in which alone the naked form of truth, such as one conceives it, such as one feels it, can be rendered without shame."

An American, Th. Stevens (*Through Russia on Mustang*, N. Y., Cassell, 1891, XIII + 334), speaking of the Russian people, says that they are "charmingly simple and free from the caddish affectation of superiority that disfigures the society of Western Europe, and in which America is not the least of the offenders." And Baring says: "The prin-

cipal fact which has struck me with regard to that Russian character is a characteristic which was once summed up by Prof. Milyukov thus: 'A Russian lacks the cement of hypocrisy,' he says. This cement which plays such an important part in English public and private life, is totally lacking in the Russian character. The Russian character is plastic, the Russian can understand everything. You can mould him any way you please. He is like wet clay, yielding and malleable; he is passive. He bows his head and gives in before the decrees of Fate and Providence. At the same time it would be a mistake to say that this is altogether a sign of weakness. There is a kind of toughness in the Russian character, an incredible obstinacy which makes for strength; otherwise the Russian empire would not exist. But where the want of the cement of hypocrisy is most noticeable, is in the personal relations of the Russians towards their fellow-creatures. They do not in the least mind openly confessing things of which people in other countries are ashamed; they do not mind admitting dishonesty, immorality, or cowardice, if they happen to feel that they are saturated with these defects; and they feel that their fellow-creatures will not think the worse of them on this account because they know their fellow-creatures will understand. The astounding indulgence of the Russians arises out of this infinite capacity of understanding."

Perhaps this lack of hypocrisy of the Slav is mainly responsible for the fact that he is less master of himself than the Anglo-Saxon. The Slav, however, does not know the *tartuffe* which signify the hypocrites who make use of the cloak of religion, the knavery of a false devotee. Prof. Leo Wiener says:

"Whenever the baleful influence of the Orthodox Church is weakened, the Russian people have shown, not only a remarkable independence of spirit, but have invariably evinced their inherent love of truth, simplicity and directness. The

same happened in art. The Serbian Archdeacon Plyeshkovich having expressed himself with contempt about the improvements in the representation of the human figures in the painting of two Seventeenth Century artists, one of them, Joseph Vladimirov, wrote to him a remarkable letter in which breathes all the disregard of mere tradition that we are wont to see in the activities of the Russian mind in the Nineteenth Century. 'Do you mean to tell us that none but Russians should paint icons (i. e., holy pictures) and that we should worship only Russian iconography, without accepting and honoring anything from foreign countries? Ask your spiritual father and the elders, and they will tell you that in our Christian Russian churches all the holy vessels, the phelonia and omophoria, palls and covers, and all fine stuffs and gold ornaments, precious stones and jewels are obtained in foreign countries, and that you introduce them into the church and adorn with them the altar and the icons and do not observe any wrong or profanation in this. In our time you demand of the artist that he should paint gloomy and unattractive portraits, and you teach us how to lie against Ancient Writ. Where do you find the injunction that the faces of the saints should be painted swarthy and dark? Was the whole human race created with the same countenance? Have all the saints been lean and swarthy? If here on earth their limbs were mortified they were restored in heaven, and they appeared illuminated in body and soul. What dæmon has, then, begrudged the truth and has put fetters on the illustrious portraits of the saints? What well-thinking man will not laugh at such absurdity that darkness and gloom should be preferred to light? No, that is not the custom of the artist. What he sees and hears that he represents in his paintings and portraits, and he harmonizes everything with what he has heard or seen. And, as in the Old Covenant, so in the New Testament,—many male and female saints were pleasing to the sight."

To conclude: Slavic humility and lack of hypocrisy, truthfulness, sincerity, frankness, naïveté, warmth, and simplicity are derived from the suffering, patience and humility, in contrast to the haughtiness and aggressiveness of Western European nations, and from infinite capacity to understand. The Slavic broad and proud frankness, that *une large franchise*, without frivolity, without narrowness, without bitterness, is the true basis of Slavic originality. The Slav loves naked truth and nothing else. He is actuated by nothing but the desire to get at truth, and his conscience will not rest until he arrives at it. "Honesty is the best policy" is always on the lips of the Slavs. Like Brutus he can say even to his mightiest enemy:

> "There is no terror, Cassius, in your threats;
> For I am armed so strong in honesty;
> That they pass by me as the idle wind,
> Which I respect not."

Slavic "Lack of Decision" and Fatality

A striking feature of Slavic nature is supposed to be its "lack of decision," "lack of conviction," "lack of practical force," "paralysis of will-power," "want of initiative," a product which makes the "*Slave improductiveté*," a weakness of character. The author of *Quo Vadis* (1895), Henryk Sienkiewicz, expresses this mental trait of the Slav (in his *Without Dogma*, 1890, a work which belongs to a school of literature illustrated by such instances as Goethe's *Sorrows of Werther* and Amiel's *Journal*), as follows:

"Last night at Count Malatesha's reception, I heard by chance these two words, *'l'improductiveté slave.'* I experienced the same relief as does a nervous patient when the physician tells him that his symptoms are common enough, and that many others suffer from the same disease. . . . I thought about that *'improductiveté slave'* all night. He has

his wits about him who summed the thing up in these two words. There is something in us, an incapacity to give all that is in us. One might say God has given us bow and arrow, but refused us the power to string the bow and send the arrow straight to its aim. I should like to discuss it with my father, but am afraid to touch a sore point. Instead of this, I will discuss it with my diary. Perhaps it will be just the thing to give it any value. Besides, what can be more natural than to write about what interests me? Everybody carries within him his tragedy. Mine is this same *improductiveté slave* of the Ploszowski's. Not long ago, when Romanticism flourished in hearts and poetry, everybody carried his tragedy draped around him as a picturesque cloak; now it is carried still but as a jaeger-vest next to the skin. But with a diary it is different, with a diary one may be sincere. . . . To begin with, I note that my religious belief carried still intact with me from Metz did not withstand the study of natural philosophy. It does not follow that I am an atheist. Oh, no! this was good enough in former times, when he who did not believe in the spirit said to himself 'Matter' and that settled for him the question. Nowadays only provincial philosophers cling to that worn-out creed. Philosophy in our times does not pronounce upon the matter; to all such questions, it says, 'I do not know' and that 'I do not know' sinks into and permeates the mind. Nowadays psychology occupies itself with close analysis and researches of spiritual manifestations; but when questioned upon the immortality of the soul it says the same, 'I do not know,' and truly it does not know and it cannot know. And now it will be easier to describe the state of my mind. It all lies in these words, I do not know. In this, in the acknowledged importance of the human mind, lies the tragedy. Not to mention the fact that humanity always has asked, and always will ask, for an answer, they are truly questions of more importance than anything else in the world. If there

be something on the other side and that something an eternal life, then misfortunes and losses on this side are as nothing. 'I am content to die,' says Renan, 'but I should like to know whether death will be of any use to me.' And philosophy replies, 'I do not know.' And man beats against that blank wall and like the bed-ridden sufferer fancies, if he could lie on this or on that side he would feel easier. What is to be done?"

Yes, the very title, *Without Dogma*, indicates the lack of conviction that ultimately destroys the Slavic hero, who has no driving power—*he does not know*, as he expresses it.

As an example of Slavic lack of decision, publicists are mentioning the fact that in 1878 the Russian army stopped at the very gates of Constantinople, which is the goal of the Slav.[20] Some consider it as a sign of weakness of character and others as a virtue. The root of this psychological trait consists in the following: *Talk or act in everything only after you have reasoned it out well.* Jean M. Guyau (1854-1888) once wrote: "That man thinks imperfectly who does not according to his thoughts." Understanding and will are one and the same thing, and the very principle of ethics lies in the effort to *think* well and not to know. Leibnitz, in order to guard men against psithacism, which repeats words without being affected by them or making any effort to put them into practice, was fond of repeating: "Reflect on them, and remember." And besides, *Fortuna variabilis, Deus admirabilis* (Fortune and fate are constantly changing, but God is doing wonderful things), or as a Russian proverb says: "Don't say that you will never wear the beggar's bag, nor go to prison." The Slavs also know that to fall between two stools, and to be hanged for a lamb, are the two crimes which —"Nor gods, nor men, nor any schools allow." On the latter, he goes in but little danger; about the former, he will know better when the civilized Slavic neighbors have enlightened him. In the meantime this frightful gulf of political Scylla

and Charybdis must be overcome only by the divine twins of the Slavic race—Humanity Love and World Wisdom. The names of the brothers of Helen—Castor and Pollux—mean for the Slav—Ethics and Aesthetics.

No doubt, the Slavic indecision is closely related to the highly developed Slavic temperament or behavior and is the basis of well-known Slavic pity. The well-known French psychologist, Alfred Fouillée (b. 1838), in his *La Psychologie des Idées-Forces* (Paris, 1893), calls these psychological traits the "*nuclei of future great volitional acts.*" [21]

Although the Slavs have proved that they have personal bravery and are famous fighters, judging from the Polish legion, Husites,[22] Russian Cossacks, Serbo-Croatian Granichari (Military Frontiersmen), or Serbo-Montenegrin warriors, they seem to lack some element of aggressiveness, which is due, according to Jan Kolar, to the *Tauben-blut der Slawen* (the pigeon blood of the Slavs). Maybe it is so, but as Nikola Tesla said, "Europe has never repaid the great debt it owes to the Serbians for checking by the sacrifice of their own liberty (in 1389) that influx of barbarian Turks. The Poles at Vienna under John Sobieski, finished what the Serbs attempted, and were similarly rewarded for their service to civilization." Yes, the Slavs served Europe as a rampart and bulwark in her need; they sacrificed themselves for her, and gloriously fulfilled the duty imposed upon them by the moment, proving themselves the *propugnaculum reipublicae christianae, antemurale Christianitatis.* . . .

A historian of Slavic literature has remarked that "a national trait is the inability to bring its beliefs into harmony." Life seldom presents itself to the Slavic novelist as intelligible or harmonious. Goncharov, one of Gogol's earliest successors, expresses very clearly the sense of fatalism, and consequent inertia which is the Slavic inheritance from the East. It is a fact that when the Slav makes up his mind to act, his fatalism causes him to have great faith in his lucky star.

The American "go ahead" has its counterpart in the Russian words: "*Avos*" (Mayhap: or "Perhaps it will succeed, let us risk it"), and corresponding to the French "*a la grace de Dieu*," of the Spanish "*Quien sabe*"; "Kak-nibud" (Somehow or other), "Obraznietsia" (It will come out all right), "Nichevo" (What does it matter, Never mind, Nothing). The Polish equivalent is "Nic to" (It is nothing), and the Serbian: "Nishta" (nothing).

If the Slav fails with this easy-going, happy-go-lucky or *laissez-aller insouciance*, even if it is a disaster, he consoles himself with the wisdom of his proverb: "You cannot break the wall with your forehead." A Polish proverb says: "I suppose it will settle itself." Nikola Tesla answers to all the troubles with the following four words: "It might be worse."

The Slav appears to give in and submit to coercion and be resigned to fate, but there is nevertheless an undying passive resistance. The Old Believers or Raskolniks of Russia went to Siberia and to flames for their unyielding faith. The Russian serfs preserved the human dignity and social cohesion in spite of their exactness of their masters just the same as the Italians, Poles, and Jews did, when they were trampled under foot by their rulers. Yes, it is such a victory of spirit that Count Leo Tolstoy had in mind when he preached his Gospel of Non-Resistance. Slavic characteristic passivity has been observed by Brandes, who says: "While the Spaniard takes his pleasure in bullfights, either as participant or spectator; while the Englishman boxes or rows, the Frenchman fences, the Pole dances,—the Russian finds no happiness in any kind of sport. His delight is to hear a hand-organ or harmonica play, to swing and to ride on the gravitating railway of which he is inventor." (It is interesting to note here that the Russian genius expresses itself with peculiar aptitude and vitality in the drama. The Russian love for the ballet is shown by the ingenious and

quite natural injection of dancing and singing into the tavern scene. The Russian is so fond of the ballet that he has found means to introduce a variation of it even in an analysis of heredity, crime and passion, as gloomy as anything that has been produced by the frost-bitten genius of Scandinavia.)

This passivity is also shown in the Slavic indifference to death, which naturally leads to general insensibility, and the Slavic spirit of Fatalism. A Russian proverb says—like Hindus, who at the age of sixty years, retire to forests—"I live other peoples' lives: it is time to retire." To a Slav, a physical death means very little. He does not know what thanatophobia (fear of death) is. Turgenyev, in his *Death* (*Memories of a Sportsman*) says: "It is wonderful how the Russian man dies! It is impossible to call his condition before the end indifference or stupidity: he dies, as though he were performing a rite, coldly and simply." Neither does gerontology (old age) fascinate the Slav, for Nekrasov, the poet of the intelligent Russian world and author of *A Knight for an Hour*, might well feel that a premature death is the best apotheosis of intelligent heroism:

> "Spend no senseless sight on him:
> Good is it to die in youth;
> Cruel commonness of life
> Had no time to cloud his soul."

Brandes gives the following incident during the Crimean war:

"A severely wounded soldier was dragging himself along with difficulty and in great pain, after his battalion. His wound was so severe that there seemed to be no hope of his recovery. His comrades then said to him with the deepest sympathy: 'You are suffering so much, you will soon die. Do you want us to end your pain? Shall we bury you?'—'I wish you would,' answered the unhappy soldier. So they

set to work and dug a grave. He laid himself down in it, and the others buried him alive out of pity. When the general, who did not hear of it till it was all over, said to the soldiers, 'He must have suffered terribly,' they answered: 'Oh, no! (Nichevo) we stamped the earth down hard with our feet. . . ."

G. Ferrero, in his *L'Europa giovane*, claims that such a trait betokens the barbarians, but, united in a civilized race to the other superior qualities, they will centuplicate its energy in the struggle against nature and with men. In regard to the real hardships of war Ferrero says that it consists (1) in long marches; (2) in the long spells of hunger and thirst to be suffered; (3) in the nights passed in sleeping in the mud in the pouring rain; (4) in the illness to be borne without the aid of a physician; and (5) in discouragement in feeling one's self no longer master of one's destiny, stripped of all human worth, deprived of the absolute and unconditional right to live. For all these hardships the Slavic soldiers are well prepared, not only by their temperament (behavior), but also by their mode of living, and their social and economic condition in times of peace.

Tolstoy, in his *War and Peace* points out the old Slavic instinct of sheer resistance when he says: "The Russian is self-confident because he knows nothing whatsoever of the matter in hand and does not want to."

Examples of fierce terrific explosive energy and relentless persistence and patience in the face of exceedingly great obstacles we find especially in Russian history, beginning with the days of Peter the Great down to the most recent days. Who crushed Napoleon's *grande armée?* Vladivostock (literally "the Dominator of the East") is the extreme monument-stone of the tremendous migration, the epic of which has for its heroes the pioneer chieftain Yermak and the great Muraviev. It is rightly said that these two names sum up the history of the Russian conquest of Siberia—"the

second America." In 1580, Yermak, a Cossack in the service of the Stroganov family, entered Siberia; hunters and traders follow, and garrisons are established—within 80 years, Russia reaches the Pacific. General Suvorov [23] crossed the Alps from Italy to Switzerland under much greater difficulties than either Hannibal or Napoleon Bonaparte, not to mention great Russian warriors and organizers (like Skobelev,[24] Galitzin, Rumiantzov, Repnin, Panin, Komarov, Gorchakov, Speransky, Kondratenko, Soltikov, Kilkov, Krustaliev, Gregor Alexandrovich, Potemkin (1763-1791), Kutuzov, Arakcheiev,[25] Pososhkov,[26] Orlov, Chermichev, Paskevich), the Trans-Siberian railway, phenomenal defense of Sebastopol, emancipation of the serfs (one of the greatest events in modern history of Russia).[27] Other Slavs, too, show many individuals with strong will and power. Kosciuszko [28] is a fine example; also Karageorge, Milosh Obrenovich, Zrinyski,[29] John Zizka, Andrew Prokopius, Arsenije Charnojevich, General Knichanin, Baron Joseph Jelachich, Vojvoda Steva Shupljikac, John Sobieski, Chodkiewicz,[30] etc. Both in deeds of his great men and in the work of his obscure and unremembered millions, the Slav has given evidence of energy which may offset his "lack of decision and fatalism," or "lack of personality."

A Russian historian of literature has remarked that "a national trait is the inability to bring its beliefs into harmony." Life seldom appears harmonious to a Russian writer. Professor Tucich says:

"Many Western writers, among them the British author Baring, have asserted that the Slavs have no strength of will. This view is erroneous and harmonizes neither with Tolstoy's tendency to extremes, nor with Dostoyecsky's universal charity. It applies only to such phenomena in Slav life as are accessible to the European tourist, as for instance, technical undertakings and colonial enterprises; for in this matter the Slav is naturally not so well qualified as the Eng-

lishman."

That the Slavs do not lack will-power is proven by their wonderful resistance in the past and at present. Even the smallest Slav kingdoms, Serbia and Montenegro, won general admiration for their heroic resistance to the greatest military powers of Europe, Austria and Germany. It is a fact that dauntless little Serbia, with a population little greater than Greater New York, opposing Austria twelve times greater in population, and with Germany nearly thirty times as great as Serbia, exhausted by two desolating wars (one with Turks and the other with Bulgars in 1911 and 1912), yet nevertheless accepted the challenge and thrice beat back the mighty wave of Austrian invasion, thrice defeated them on her sacred soil, and it requires the joint effort of German, Austrian and Bulgar armies to crush a little Serbian army and drive brave Serbian people across the Albanian mountains. Germany, Austria and Bulgaria thought they had annihilated the Serbian army, and yet after that awful journey across the Albanian hills, with sufferings far greater than those of Valley Forge, the most sacred chapter in American history, the little Serbian army was reconstituted and recaptured Bitolj (or Monastir), nothing to say about their latter glorious deeds. The fact that great Poland is crushed by Germany, Austria and Russia did not kill the spirit of the Polish people as it is indicated in the lines of the following popular song:

"It is not yet all over with Poland,
Not so long as we live. . . ."

The Slav is always spoken of as a fatalist and this is, no doubt, the trend of his mind, but it is varied by an optimism, which is fascinating even to the foreigners. A common note to all writers of Slavic blood is their imaginative, dreamy and somewhat fatalistic strain. This fatalistic trait is also shown in the Slavic belief in predestination. So, for in-

stance, the Serbian people say, "There is no death without the appointed day."

No doubt, the Slavic character is rather passive and very peaceful; but once a Slav is aroused nothing can stand in his way—he will go to the end. Slavic character is peaceful; but woe to the enemy, for no sacrifice is too great for the cause of freedom.

No doubt, the Slavs had a strong character of their own. It is rightly said that in no part of the world is the instinct of brotherhood and solidarity more developed; they clung by instinct to their national and moral independence. No doubt, it was this that saved the Slavic peoples from their dangers, and the very length of their sufferings and of their training qualified them for a great future. In Pushkin's *Poltáva* we read the following lines:

> By lasting out the strokes of fate,
> In trials long they learned to feel
> Their inborn strength: as hammers weight
> Will splinter glass but temper steel.

Slavic Paradoxes and Inclination toward Extremes

Much has been written of the "mystic" and peculiar, contradictory "emotional" temperament of the Slav. In the life of Slavs there are many mental and physical contrasts. Contradictory traits are to be found in the Slav without any doubt, just as contradictory traits are found in the Anglo-Saxon, the Latin, the Celt, the German and the rest of people. J. Novicov, the well-known Russian sociologist, is partially right when he concludes that the Slav may be said to be inequable or changeable in mood and in effect—now exalted, now depressed, melancholy, and fatalistic. And perhaps much goes with this: fanaticism in religion, carelessness as to business virtues of punctuality and often honesty, periods of besotted drunkenness among the peasantry, un-

expected cruelty and ferocity in a generally placid and kind-hearted individual. One of the characteristic traits of the Slavs is their inclination to have their fling. Henryk Sienkiewicz is almost right when he says that the Slavs are never balanced, due to their restless Aryan or Indo-European spirit. To quote him:

"We Slavs have too much of that restless Aryan spirit in consequence of which neither our mind nor our heart has ever been perfect, has ever been balanced. . . . And what strange peculiar natures! The German students, for instance, drink and this is not in any shape or form detrimental to their work, nor does it prevent them from becoming sober, practical men. But let a Slav acquire that habit, and he will drink himself into an early grave. A German will be a pessimist, will write volumes on the subject whether life is or is not mere despair, and will continue to drink on, hoard money, bring up children, water flowers and sleep under thick covers; under similar circumstances the Slav will hang himself, or throw himself to the dogs, leading a life of wild dissipation and license, and perish and choke in the mire into which he voluntarily sank. Indeed ours are strange natures —sincere, sensitive, sympathetic and at the same time fraudulent and actor-like."

Sienkiewicz, in his *Deluge* (1888), deals beautifully with the Swedish invasion of Poland and the dissensions among the Poles themselves; for to this noble and gifted Slavic nation Goethe's *Xenion* applies almost with sad force:

"Each, if you take him alone, is fairly shrewd and discerning; Let them in council meet, block-head is the result."

Bezukhov (in Tolstoy's *War and Peace*, 1864-1869) asks: "What is wrong? What is right? Whom must you love? Whom must you hate? What is the end of life?" Bezukhov's qualities resemble most accurately those of the truest representatives of the Slavic race—he is good, gentle, loyal, compassionate, his faults being indolence, apathy, fickleness

in his tastes, incapability of following a given course, inaptitude in realizing his own volitions.

This strange nature of the Slav is shown in the conception of his heroes.[31] The Slavic hero is the one who, without complaint, knows how to endure, to suffer, and to die not asking for mercy. Only few illustrations. Dostoyevsky's Prince Mwyshkin is a hero called "idiot," a "poor fool," only with this difference, that he is not a fool. The weapons and vices of the world fall powerless off his disinterestedness; his ingenuousness sees through the stratagems of the crafty and the deceits of the cunning; his love is stronger that the hatred of his fellow-creatures; his sympathy more effective than their spite; he is an oasis in an arid world; he is simple, sensible and acute, and these qualities are the branches of a plant which is rooted in goodness.

Goncharov's *Oblomov* (a realistic novel, published in 1859) is slack, tired, indolent, disinclined to activity, losing his dignity, self-respect, sweetheart and fortune, from pure unsurmountable indifference. The name *Oblomov* gave to the language a new word,—*oblomovshtchina* (Oblomov is the genitive plural of the word *oblóm* or *oblán*, a term expressive of anything broken or almost useless, or even bad; a rude awkward, unfinished man), *Oblomóvism*,—the typically Russian indolence which was induced by the peculiar social condition in Russia before the emancipation of the serfs in 1861; indifference to all social questioning; the expectation that others will do your work; or as expressed in the Russian proverb, "the trusting in others as in God, but in yourself as in the Devil."

Gogol's hero in *Government Inspector*, or *Revisor* (1836), Khlestakov, is "about twenty-three, thin, small, rather silly with, as they say, no Tzar in his head; one of those men who in the public offices are called 'utterly null.' He talks and acts with the utmost irrelevance; without the slightest forethought or consecutiveness. He is incapable of fixing and

concentrating his attention on any idea whatsoever."

Another type of Slavic hero is the one who, without complaint, knows how to suffer and to die. According to the popular view expressed in Dostoyevsky's *Recollections of a Dead House in Siberia*, he who endures the lash and the knout without asking for mercy is the object of veneration, and not the one who is daring, defiant or a leader.

Gorky, friend of the peasant and himself a former *chevalier* of the roadside, says that the "Slavic hero is always silly, stupid, he is always sick of something, always thinking of something that cannot be understood, and is himself so miserable. . . . He will think, think, rather than talk, and after that he will go and make a declaration of love, and after that he thinks and thinks again until he marries. . . . And when he is married he talks all sorts of nonsense to his wife, and then abandons her."

A similar Slavic type is exemplified also in Artzibashev's character of Yurii (George) who finally commits suicide because he cannot find a working theory of life. Count Leo Tolstoy also tried to kill himself for the same reason, but when finally he made up his mind that the Christian system of ethics was correct, he had no peace until he had attempted to live in every respect in accordance with those teachings. Stead says that Count Tolstoy is "a man of genius who spends his time in planting potatoes and cobbling shoes, a great literary artist who has founded a propaganda of Christian anarchy, an aristocrat who spends his life as a peasant"—Tolstoy, a count, a soldier, literarian, agriculturist, popular educator, and prophet of a new religion. Yes, it is a very interesting fact that Tolstoy after finishing his masterpieces (*War and Peace*,[32] and *Anna Karenina*,[33]) and amid perfect home surroundings, is discontented, and even thinks of suicide, until he is "regenerated" through contact with the common people, and finds new strength in manual labor. He turned aside from fiction to

apply himself to pedagogy, or science (theory) and art (practise) of popular education. This great painter of men and women becomes the instructor of children; this creator of heroes undertakes the mission of popularizing the alphabet; his legendary work at Yasnaya Polyona is known to everybody. Prof. Mackail points the fact that Count Leo Tolstoy thought little of his own art, for he was too deeply concerned with life, with religion, and with the salvation of humanity, to care about other things. Fame came to Tolstoy against his will. In his later years, Tolstoy's house at Yasnaya Polyana became a place of pilgrimage from all Europe, like Weimar in the old age of Goethe, like Ferney in the old age of Voltaire. Tolstoy was not an artist but a prophet, and not only an artist and a prophet but a child, with the child's terrible simplicity and insight. In all these qualities Tolstoy is unique, but yet characteristically Slavic. Gogol, too, wanted to kill himself. After the death of his father, in 1825, he writes to his mother: "Don't be worried, my dearest *mamenka*. I have borne this shock with the strength of a Christian. It is true, at first I was overwhelmed with this terrible tidings. However, I did not let anybody see that I was sorrowful; but, in my own room, I was given over mightily to unreasonable despair. I even wanted to take my life. But God kept me from it. And towards evening, I noticed only sorrow, but not a passionate sorrow, and it gradually turned into an uneasy, hardly noticeable melancholy, mingled with a feeling of gratitude to Almighty God. I bless thee, holy faith! In thee only I find a source of consolation and compensation for my bitter grief."

Baring points out the disposition in the Slavic character to go beyond the limit, or rather not to recognize any boundary line. The Slav in a hundred ways likes to "go the whole hog," a sentiment which is expressed by Count Alexis Tolstoy [34] (1817-1875):

"Love without clinking doubt and love your best;
And threaten, if you threaten, not in jest;
And if you lose your temper, lose it all,
And let your blow straight from the shoulder fall;
In altercation, boldly speak your view,
And punish but when punishment is due;
With both your hands forgiveness give away;
And if you feast, feast till the break of day."

Almost always carrying his logic to its inexorable limits, the Slav many times does not know a middle course and sometimes brings resolution to a *reductio ad absurdum*. But beneath all this is still the true heart, Slavic sincerity and impartiality. Professor Phelps says that the Slavic mind is "like a sensitive plate; it responds faithfully. It has no more partiality, no more prejudice than a common film, it reflects everything that reaches its surface. A Russian novelist with a pen in his hand is the most truthful being on earth."

And Renan, speaking on the greatest representative Slavic soul, says: "Turgenyev received, by that mysterious decree which makes human avocations, the noblest gifts of all; he was born essentially impersonal. His consciousness was not that of an individual more or less finely endowed by nature; he was in some sort the consciousness of a people. Before his birth he had lived thousands of years, an infinite series of visions were concentrated in the depths of his heart. No man has been to such a degree the incarnation of an entire race. A world lived in him, spoke through his lips; generations of ancestors lost in the sleep of ages without voices through him came to life and to speech."

E. Renan also says that Turgenyev is "as sensitive as a woman and as impassive as a surgeon, as free from illusions as a philosopher and as tender as a child." He adds, "Happy the race, which at its beginning a life of reflection, can be represented by such images, simple-hearted as well as

learned, at once real and mystical." He calls Turgenyev "the silent genius of Slavic collective masses. They can only feel and stammer. They need an interpreter, a prophet to speak for them. Who shall be this prophet? Who shall tell their sufferings denied by those who are interested in not seeing them their secret aspirations which upset the sanctimonious optimism of the contented? The great man, gentleman, when he is at once a man of genius and a man of heart. That is why the great man is least free of all men. He does not do, he does not say what he wishes. A God speaks in him, ten centuries of suffering and of hope possess him and rule him. Sometimes it happens to him as to the seer in the ancient stories of the Bible that when called upon to curse he blesses; according as the spirit which moves his tongue refuses to obey."

To understand the paradoxical nature of the Slavic character means to understand its great genius Turgenyev—"interpreter of one of the greatest families of humanity." Renan rightly says the mission of Turgenyev was "wholly that of the peace-maker. He was like the God of the book of Job, who makes peace upon the heights! What everywhere else caused discord, with him became a principle of harmony. In his great bosom contradictions were united."

The Slavic bent to have their swing is, according to Brandes, "not simply the inclination toward extremes. But it is this: when a Russian has got hold of a thought, a fundamental idea, a principle, a purpose without regard to its origin, whether originated by himself or borrowed from European culture, he does not rest until he has followed it out to the last results. Therefore, the Russians are the most arbitrary oppressors in the world, and the most reckless liberators, blindly orthodox, following sectarian religions to self-destruction, free-thinking to Nihilism, seditious to attempts at murder, and dynamite assaults. If they believe in the idea of authority, they bow down till the fore-

head touches the earth before it (*chelobitie*). If they hate the idea of authority, that hate forces persecution and bombs into their hands. They are radicals in everything—in faith and infidelity, in love and hate, in submission and rebellion."

One of the strangest peculiarities of Slavic life is that you will find the greatest contrasts everywhere. Here you will see the most luxurious castles, cathedrals, convents, villas and gardens; there you will find the most miserable huts of the peasants and penal colonies of the exiles in Siberia. Here you will meet the most cruel official (*chinovnik*), the most corrupt bureaucrat or spy; there you face the noblest men and women, supermen, physically and spiritually. The Slavic homes are full of contrasting colors, bright red, and yellow, white and blue. The Slavic music is the most dramatic phonetic art ever created; it reaches the deepest sorrow and the gayest hillarity and joy. Dreamy, romantic, imaginative, simple, hospitable and childlike as an average Russian muzhik or any other Slavic peasant. Nowhere is there a hint of those qualities which are thrown up as dark shadows on the canvas of his horizon. This is the dualism that confronts the foreigners. They cannot reconcile Russia the known with Russia the unknown, the Russia of pogroms,[35] and Cossacks with the Russia of municipal theatres, great artists, writers, musicians, composers and lovers of humanity. While with one hand Russia has been conquering the world, with the other she has been creating the most magnificent masterpieces of humanity. In the same generation, Russia produced the well-known tyrants (like Plehve, Trepov, Orlov, or Stolypin) and great men in science and letters (like Tolstoy, Chaykovsky, Mendelyev, or Mechinkov)—both in a way true to national Slavic type. Fanaticism to Christianize, fanaticism to assimilate, under the Tzar Nicholas the Second, in the iron prime of Plehve, fanaticism to destroy does

not represent the religious soul of the Russian muzhik, to whom neither the persecution, nor the violent opposition of the supports of the Russian autocratic system mean anything; the muzhik is really voicing the democratic sentiments of the Russian land. Russia is leading a dual existence in which the life of the people and the affairs of the Government are not one and inseparable.

There is a Russian proverb versified by Nekrasov: "The muzhik (Russian peasant) has a head like a bull; when a folly finds lodgement there, is is impossible to drive it out even with heavy blows of the goad." But it is rightly said, that it is this headstrong obstinacy which seemed to postpone forever, and which may precipitate to-morrow, the settlement of the social question. Turgenyev dared to show not only his pity but his affection for the muzhik, often narrow-minded, ignorant and perhaps brutal, but good at heart. He undertook to reveal to the Russian nobles their peasant which they scarcely knew; but he also depicts the false sentimentality of the Russian nobles, their detestable selfishness, their absurdities, their cruelty, their hypocrisy, which they got from their German *Kulturtraeger* (bearers of culture). So, for example, Turgenyev's young Rudin, an aristocrat, the conventional conception of Hamlet, is a Titan in word and a pygmy in deed; he is eloquent as a young Demosthenes, an irresistible debater, carrying all before him the moment he appears, but he fails ignominiously when put to the test of action. Yes, Rudin is almost a real personification of an educated Slav who fulfils the witty definition of a Mugwump, "one who is educated beyond his capacity," one whose power of reasoning overbalances his strength of will.

The paradoxical character of the Slavs in which, for instance, a warm impulsive frankness links arms with an ever present suspicion and mutual distrust of the Russians, ought not to be condemned or praised but understood, because

suspicion and mutual distrust are (1) the legitimate legacy that any autocratic government, which has to be suspicious in order to exist, transmits to its good-natured people, a nation whose ideals are not Oblomovs and Khlestakovs, but Turgenyevs, Dostoyevskys, Gogols, and Tolstoys. Even W. B. Stevens in his *Things seen in Russia* (London, Seeley, 1913, XI+259), admits that the "Russian is by nature a good fellow; and it is agreeable to believe that by and by, when he is allowed to read newspapers, educate himself properly, and develop politically and religiously—in short to be a man and take charge of himself instead of a child in the crib of a paternal government—he will in time develop the sturdy virtues of manhood's estate, and take the place he ought to occupy in the brotherhood of civilized men."

But if Stevens says that the Slav is characterized by suspicion toward the foreigner and to all new things in our modern civilization, I should say (2) that it is a most hopeful symptom pointing to a favorable prognosis. Suspicion means nothing more than a doubt, and to doubt means to think; to think is to investigate; to investigate is to look for the truth, and—"the Truth shall make you free." The Slav is not satisfied with the half truth. He prefers nothing rather than such a truth. The reason why the Slav cannot make a compromise with the Germans is that they tell the lies about the Slavs which are parts of the truth. The Slav accepts the text of Tennyson's parson (see eighth stanza of *The Grandmother*), who declares:

> That a lie which is half a truth is ever the blackest of lies;
> That a lie which is all a lie, may be met and fought outright,
> But a lie which is part a truth is a harder matter to fight.

Dostoyevsky is perhaps fully right when he says this about the Russian people:

"There is no denying that the people are morally ill, with

a grave although not a mortal malady, one to which it is difficult to assign a name. May we call it 'An unsatisfied thirst for Truth?' The people are seeking eagerly and untiringly for truth and for the ways that lead to it, but hitherto they have failed in their search. After the liberation of the serfs, this great longing for truth appeared among the people—for truth perfect and entire, and with it the resurrection of civil life. There was a clamoring for a 'new Gospel'; new ideas and feelings became manifest; and a great hope rose up among the people believing that these great changes were precursors of a state of things which never came to pass." If this "unsatisfied thirst for truth" is the relative of humanity, then we might agree with Vogue, who says that the Slavs (and Anglo-Saxons) have their genius for the relative, and the Latins have theirs for the absolute, else it will be a paradox. Plato was right in saying that "he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may be justly termed a philosopher." The same may be claimed about a nation.

J. J. Rousseau (1712-1778) in his *Social Contract* (livre II, chap. VIII) says: "The Russian Empire desires to conquer Europe, but will itself be humbled. Her subjects or neighbors, the Tartars, will become her masters and ours also. This event appears to me inevitable." Ségur said: "The Russians are still what they have been made. Some day becoming free they will know themselves." Madame de Staël also expressed similar superficial statements about the Slavs: "The civilization of the Slavic tribes having been of much later date and of more rapid growth than that of the other people, there has been hitherto seen among them more of imitation than of originality. All that they possess of European growth is French; what they have derived from Asia is not yet sufficiently developed to enable their writings to display the true character which would be nat-

ural to them." But, if Slavs are imitators, why are the intellectual leaders of Europe and other civilized countries charmed with the "unexpected combination of their native simplicity and their mode of psychological analysis"? Is this not a sign of originality? Is this "a lack of personality"? J. Bramont and other students of the Slav admit the failure of the modern world to see a great original trait of Slavs—"to perceive their rare synthetic power, the faculty of their mind to read the aspirations of the whole human kind." Dostoyevsky, the great dissector of the human soul, said once: "The Russian nation is a new and wonderful phenomenon in the history of mankind. The character of the people differs to such a degree from that of the European that their neighbors find it impossible to diagnose them." Among his own Slavic people, Dostoyevsky avowed, we would find none of the imperviousness, the intolerance of the average European. He says that the Slavs adapt themselves with ease to the play of contemporary thought and have no difficulty in assimilating any new idea. They see where it will help their fellow-creatures and where it fails to be of value; they divine the process by which ideas even the most divergent, the most hostile to one another may meet and blend. Is this not originality? One of the great Russian critics, Herzen,[36] says that "the Russian people is a fresh people, a people which carries with them the 'hope of future life,' for in them there is an immeasurable wealth of life power and energy. . . . The thinking man in Russia,—this is the most independent and most unprejudiced man on the earth's sphere."

The author of *Undiscovered Russia* says that the "Russian and Englishman are more unknown to one another than man and woman." In the words of the great Slavic novelist and critic, Dmitri Sergyeevich Merezhkovsky or Merejkovsky (b. 1865), speaking of the rest of Europe, "We resemble you as the left hand resembles the right; the

right hand does not lie parallel with the left, it is necessary to turn it round. What you have we have also, but in reverse order; we are your underside. Speaking in the language of Kant, your power is phenomenal—ours transcendental. Speaking in the language of Nietzsche, you are Appolonian—we Dionysian. Your genius is of the definite, ours of the infinite. You know how to shape yourselves in time, to find a way around walls or to return; we rush onward and break our heads. It is difficult to shape us. We do not go; we run. We do not run; we fly. We do not fly; we fall. You love the middle way; we love the extremities. You are sober; we are drunken; you reasonable, we—lawless. You guard and keep your souls, we always seek to lose ours. You possess; we seek. You are in the last limit of your freedom, we, in the depth of our bondage, have almost never ceased to be rebellious, secret, anarchistic—and now only the mysterious is clear. For you politics, knowledge, for us—religion. Not in the reason and sense in which we often reach complete negation—nihilism, but in our occult will we are mystics." [37]

How to explain these Slavic paradoxes? Let us see what some prominent students of the Slav say. A. Leroy-Beaulieu, who also points out that the Great Russia is law of contrasts and paradoxes, says: "Contradiction might be enacted into a law. The law of contrasts rules everything. Hence the variety of judgments pronounced on Russia, and generally so false only because showing up one side alone. This law of contrasts turns up everywhere—in society, owing to the deep chasm that divides the higher from the lower classes; in politics and the administration because of slight learnings toward liberalism in the laws, and the stationary inertness of habit; it shows even in the individual in his ideas, his feelings, his manner. Contrast lies in both substance and form, in the man as in the nation, you discover it in time in all things."

Schoonmaker, in his *The Democratic Russians* (*Century Magazine*, March, 1915, 735-43) says that it will be futile to attempt to reconcile Russia the known with Russia the unknown, the Russia of the Siberian penal system, of pogroms (pillage, destruction) and world-wide conquests, with the Russia of the "Mir" (village commune), of the "Artel" (workman's institution) and the "*Svietelka*" (a rural co-operative factory). He says:

"We are confronted by a contradiction similar to that which we face in nature when we see on the one hand the healing of a bird's wing and on the other the tidal wave and the earthquake. In no other nation perhaps are these two qualities, kindness and cruelty, brotherhood and tyranny, so accentuated as they are in this twilight land where day and night mingle. Usually it is either the one or the other that stands out as the chief characteristic, but in Russia it is both. Her history is a contradiction. On every page are crimes against humanity that make the heart sink and the blood run cold; in every chapter are monsters compared with whom the later Cæsars are novices. On the other hand, open any book on Russia, whether written by friend or foe, and note the epithets employed to describe the Russian people. Dreamy, imaginative, inoffensive, simple, affectionate, childlike—all these are almost invariably the words one meets. Nowhere is there a hint of those qualities which are thrown up as dark shadows on the canvas of her horizon. It is the unanimous verdict among even casual observers that the Russian people 'have none of those stern qualities of which conquerors are made.' And yet almost from her earliest history she has gone forth sword in hand. This is the dualism which confronts us. While with one hand she is conquering the world, with the other she is writing appeals for the establishment of a Hague court.[38] In the same generation she produces a Plehve and a Tolstoy, both in a way true to the national type."

How to explain the Slav who is standing before us with his Janus face toward the sunset and the more mystical sunrise, a link, as it were, between Occidental Fact and Oriental Fancy? What is the reason that some proclaim Russia and the Russians young and vigorous, and others only see in the Empire of the Tzars a country exhausted and old before its time?

Turgenyev tried to explain the lack of Slavic character by Slavic conviction. He says that the Russian man is so convinced of his strength and vigor that he is not averse to making a violent forge ahead. What is good pleases him, what is sensible he wants to have given him and whence it comes is a matter of perfect indifference to him, his healthy mind is fond of jeering at the lean German brain, the philosophy of which he calls the foggy food of German brains. Future is everything to the Slav. Turgenyev, in his *Smoke* (1883), says:

"When ten Englishmen . . . come together, they immediately begin to discuss the submarine telegraph, the tax on paper, the process of dressing rats' skin—that is to say, something positive, something definite; let ten Germans come together, well, there, of course, Schleswig-Holstein [89] and the unity of Germany make their appearance on the scene; if ten Frenchmen assemble the conversation will infallibly touch on 'piquant' adventures, let them evade it as they will; but when ten Russians get together the question instantly arises . . . the question as to the significance, the future of Russia."

And then, in everything and everywhere, the Slav wants a master. Is he right? Is it true that before the liberation of the masses could take place, the individual had to be freed from the bonds of political and social traditions—before a colorless equality is established, there must be a reign of individual inequalities? Pushkin believes in it when he says:

"In all times there have been chosen ones, leaders,—as far back as Noah and Abraham. The intelligent will of individuals, or of the minority, has ruled humanity. In the masses the will is disunited, and he who has the power over the masses blends the wills into one. In all forms of government men have in a fatal way submitted to the minority or to individuals so that the word democracy presents itself to me to some extent without contents and deprived of a foundation. With the Greeks the men of thought were equal,—they were the real rulers. In reality, inequality is the law of nature. Considering the diversity of talents, even of physical possibilities, there is no uniformity in the human mass, hence, there is also no equality. The minority has undertaken all the changes for the better or for the worse, and the crowd has followed in its footsteps, like Panurge's flock. To kill Cæsar, Brutus and Cassius sufficed; to kill Tarquin, there was need only of Brutus. To transform Russia, the power of Peter the Great alone was enough. Napoleon checked what there was left of the Revolution without outside aid. Individuals have accomplished all the great deeds in history. The will has created, destroyed, transformed. Nothing can be more interesting than the history of the saints, those men with extraordinary strength of character. Men like these were followed and emulated, but the first word was always said by them. All this appears as a direct contradiction of the democratic system, which does not recognize individuals—that natural aristocracy. I do not think that the world will ever see the end of that which issues from the depth of human nature, which, besides, exists in Nature, of inequality."

Professor Leo Wiener in his *Interpretation of the Russian People* (Boston, McBride, 1915, 248) explains this attitude of Pushkin as follows:

"This credo of Pushkin is of great importance, not only in helping us to locate the vacillating, childlike, titanic na-

ture of the poet himself, but also to understand the similar natures of the Russian protagonists of a later time, until we reach Leo Tolstoy, to whom 'those saints with extraordinary strength of character' appealed as much as they did to the great poet. The poet was confronted, on the one hand, by the barbarism of the Government, whose only purpose seemed to be the crushing of every individual endeavor, and, on the other, by a servile, ignorant, materialistic society, that only enjoyed glittering mediocrity and could not understand art and literature, except in the service of their jaded tastes. Pushkin was a Greek in his conception of beauty and truth, and he was fully aware of his duty to society, as he distinctly explained in his poem, *The Prophet*. Now he felt that he should be Brutus, and now, that he should find his mission in the passive virtues of a saint. But more often he vacillated, alternating between titanic onslaughts on the powers of evil and childlike contemplation of beauties all around him. In this apparent indifference to the masses he most resembles Goethe, with whom he shares many views on the destiny of man and the purposes of art. Both fell short of being the people's poets, and yet both were equally indifferent to the governmental fates of their nations. Both worshipped the hero and preserved a philosophic poise in a time of great stress and democratic strivings."

The Slavs want a master, who is, in the majority of cases, a vivacious individual, *à la* that Slovenian poet-priest, Antun Ashkerz, who sings:

> "My muse is a Spartan,
> In one hand she holds the
> Sword, and in the other a torch."

But when it comes to the final cosmic problems, then the Slav forgets even his future and says with Turgenyev: "Everything is smoke and steam;—everything seems to be constantly undergoing change; everywhere there are new

forms, phenomenon follows phenomenon, but in reality everything is exactly alike; everything vanishes without leaving a trace, without having attained to any end whatever."

Whence came all these paradoxes? Dr. Alexander Yastschenko says that the two hostile elements—the Mongol element and the West—are blended in Russia. It is the real two-faced Janus. He says that the genius of Russia, in its highest synthetic manifestations has always reconciled the East and the West, and as a proof gives Peter the Great in politics, Alexander Pushkin in poetry, Vladimir Solovyev in philosophy, and Count Leo Tolstoy in religion and morals. Count Tolstoy is especially to him a very typical instance of the dual character of the Russian soul, with its union of East and West. The doctrines of not resisting evil by force, universal charity, and the rejection of external goods, have an Oriental complexion; while his Christianity, belief in morality, and active efforts for the improvement of humanity are Western in their name. Yes, Tolstoy's personal history may be said to describe a series of contrasts misunderstood by many foreigners.[40] It is rightly claimed that he is a Russian opposed to Moscoviteism, a revolutionist who offers no resistance to evil, a follower of Jesus Christ who abjures Christianity, an artist who mocks at beauty, an author who disbelieves in copyright, a noble who preaches brotherhood, and a man who at the age of over 70 years says he is but 32.[41] . . . This double individuality of Tolstoy the artist and Tolstoy the man is perhaps the most striking case in the annals of literature. Russian mysticism is what Daudet called *Russian pity*. It was Count de Vogüe, who compressed all Tolstoy in an epigram as having *on dirait l'esprit d'un chemiste anglais dans l'âme d'un buddhiste hindou*" (the mind of an English chemist in the soul of an Indian Buddhist). The spiritual world of Tolstoy, with its imperfect equilibrium, is generally characteristic of Russian life. Prof. Tucich says similarly: "The Russian soul,

and consequently the character of the Russian people, is many-sided and paradoxical in its obstinacy and its generosity. It is the historical outcome of such extremes as are represented by yellow positivist Mongolism, and gentle altruistic Christianity. But the soul of the Russian people has not yet clearly found itself, like the soul of the Western nations; first, because the head has not yet acquired control over the body; secondly, because the work of enlightenment and emancipation is only being completed by the present war. Hitherto it had labored in its birth-throes. It has been a Laokoon wrestling with serpents" (s. 49).

Napoleon said: "Scratch a Russian, and you will find a Tartar." And fifty years later, Ivan Turgenyev remarked:

> The trouble with us Russians is that the Tartar is so close behind us. We are a semi-barbarous people still. We put Parisian kid gloves on our hands instead of washing them. At one moment we bow and utter polite phrases, and then go home and flog our servants.

May be both Napoleon and Turgenyev are too sweeping in their statements. I agree with M'Cabe when he says that the above maxim ought to be relegated to the more superficial generation which intervened it. He says:

> The Tartars themselves were not entirely the barbarous they have been represented. They were, as one finds Mongol peoples in Siberia to-day, hospitable, good-natured, very just to their women folk, and tolerant in regard to religion; though they were ruthless in war and harshly autocratic as princes. They made no effort to convert the Russians to Islam or to alter their ways. Their seat of government was at Sarai on the Volga, not in the Slav territory; and, provided the heavy taxes were paid, and military contingents found, and the chiefs came at certain periods to be reminded of their vassalage, they interfered little. A few of the nobles intermarried with them, and their long coet was widely adopted, but there was no serious mingling of Russian and Tartar.

May be there is some truth in the old English saying, "Scratch a Russian and you will find a Tartar," especially if he come from southern Russia, where once lived the Mongol conquerors of the Russias. Yet, the common conception of the Slav as dreamy and impractical does not seem to fit with the greatness of the new nation which impresses the imagination of the beholder more than any other in Europe.

Conclusion

The best conclusion for the temperamental phase of the character study of the Slav might be the following words of Dostoyevsky on Russian people:

"Do not judge the Russian people by the atrocious deeds of which they have often been guilty, but by those great and holy matters to which they aspire in their depravity. And not all the people are depraved. There are saints among them, who shed their light upon all, to show them the way."

"In the Russian man of the people one must discriminate between his innate beauty and the product of barbarism. Owing to the events of the whole history of Russia, the Russian has been at the mercy of every depraving influence, he has been so abused and tortured that it is a miracle that he had preserved the human countenance, let alone his beauty. But he has actually retained his beauty . . . and in all the Russian people there is not one swindler or scoundrel who does not know that he is mean and vile."

"No! The Russian people must not be judged by *what they are, but what they aspire to be.* The strong and sacred ideals, which have been their salvation from the age of suffering, are deeply rooted in the Russian soul from the very beginning, and these ideals have endowed this soul for all time with simplicity and honesty, with sincerity, and a broad, receptive good sense,—all in perfect harmony."

"The Russians possess the synthetic faculty in a high degree—the gift of feeling *at one* with the universe and a universal humanity. The *Russian has none of the European angularity, he possesses the gift of discernment and of generosity of soul.* He can adapt himself to anything and he *can* understand. He has a feeling for all that is human, *regardless of race, nationality or fundamental ideas.* He finds and readily admits reasonableness in all that contains even a vestige of true human instinct. By this instinct he can trace the human element in other nationalities even in exceptional cases. He accepts them at once, seeks to approximate them to his own ideas, 'places' them in his own mind, and often succeeds in finding a starting-point for reconciling the conflicting ideas of two different European nations."

Prof. Tucich rightly says that this characteristic trait in the behavior of the Slav "is so general and so true, that all other opinions on the character of a great people must take second place. It finds room for the Cossack with his nagaika and for Tolstoy with his gospel. It embraces every aspect of the human soul. Dostoyevsky himself possessed the synthetic faculty, the wonderful gift of universal understanding. He could make it clear that a crime may be a holy deed, and holiness mere prostitution, even as he succeeded in fusing Russian Christianity with the Tartar 'Karat' (The Tartar Scriptures) in one soul. Whence came all these paradoxes in the one man? On occasion he wrote: 'I am struggling with my petty creditors as *Laokoon wrestled with the serpents.* I urgently require fifteen rubles. Only fifteen. These fifteen rubles will give me relief, and I shall be better able to work!' Here lies the secret of the Russian synthesis in Dostoyevsky. Mental work is restricted by hard external circumstances. The inherent tendency to despond when in trouble is one of the greatest dangers to the Russian. He would fain lead the contempla-

tive life, and hesitates 'to take up arms against a sea of troubles.' To combat this he has had to lash himself into a state of hard practical efficiency. The Russian must grow strong against himself before he can again take up his ideal of an aggressive inner life. It is once more a case of Laokoon and the serpents. For this very reason Tolstoy's teaching did not appeal to Dostoyevsky. When he had read a few sentences of this doctrine he clutched his head and cried: 'No, not that, anything but that!' A few days later he was dead, and the world will never know what was gathering in his mind against the great heretic. But Dostoyevsky's works are really in themselves a most vehement refutation of the Nazarene doctrine—it is as if he had prophetically discerned Tolstoy. *Dostoyevsky solves the contrast between European culture and Christianity in accordance with both the Church and culture. He bows before the miracle, the mystery, and authority, and thus creates the union between material culture and Christian culture. He accepts the world as a whole, even as the Russian people take it.*"

Dostoyevsky claims that Tolstoy is one of those who fix their eyes on one point, and cannot see what happens to the right or to the left of that; and if they do wish to see it they have to turn with their whole body, as they invariably move their whole soul also in one direction only. Professor Tucich says rightly that this correctly observed obstinacy is the very opposite to the synthetic gift and generosity of soul of Dostoyevsky, and this peculiarity of the Slavic mind has often been called "Maximalism," to designate the rigid criterion, which loves no happy, golden mean, but always shows its inclination toward utter extremes.

Before concluding this section let me quote the words of Baring, for what he says here about the Russians is also true for all other Slavs:

"It has been constantly said that Russia is the land of paradoxes, and there is perhaps no greater paradox than

the mixture in the Russian character of obstinacy and weakness, and the fact that the Russian is sometimes inclined to throw up the sponge instantly, while at others he becomes himself a tough sponge, which, although pulled this way and that, is never pulled to pieces. He is undefeated and indefatigable in spite of enormous odds, and thus we are confronted in Russian history with men as energetic as Peter the Great, and as slack as Alexeyev the Viceroy."

"Both in deeds of her great men and in the work of her obscure and unremembered millions, Russia, 'bright with names that men remember, loud with names that men forget,' has given evidence of qualities such as energy, sometimes of a frantic kind—as in the case of Peter the Great, who, though an exceptional Russian, was certainly a typical Russian—of laborious endurance and obstinacy.

"People talk of the waste of Providence in never making a ruby without a flaw, but is it not rather the result of an admirable economy, which never deals out a portion of coffee without a mixture of chicory? Brandes testifies from his own observation that every one who knows how to see will discover Slavic traits of 'surprising warmth and simplicity, during a trip in Russia. It is, possibly, this receptiveness, this prodigality of nature, this inexhaustible richness of the material life, which makes the greatest attraction of Russia, and which betokens for its future more decided originality.'

"Black land, fertile land; new land, grain-land,—that is its constitution. The broadly constituted, open, rich, warm nature—that is Russia's. And when you are turning over these qualities: the unlimited extended, that which fills the mind with melancholy and hope, the impenetrable, darkly mysterious, the womb of new realities and new mysticism, all these which are Russia's—then it strikes one that they suit the future almost as well, and the question presses it-

self upon us whether we are not gazing into the very future of Europe."

And Tiutchev sings:

"You cannot understand Russia by the intelligence;
You cannot measure her by the ordinary foot-rule;
She has her own peculiar conformation;
You can only believe in Russia. . . ."

To their "little mother," river Volga, the Russian people bring their joys and sorrows, finding in her different moods some faint and subtle reflection of what is in their own mind:

"Far away, far away across the Volga,
Lie the steppes which freely breathe;
And on the steppes across the Volga,
The free, free spirit lives. . . ."

Turgenyev's brilliant studies of Slavic psychology bring out finally all these qualities, especially the love of ideal, abstract theory, the eloquence and enthusiasm, the interminable stream of talk, the hot heads that cool so quickly, the tenderness, imagination, confusion of ideas, etc.,—all that goes to make up the lovable, unpractical, and yet subtle Slav. Turgenyev calls it the Slavic "smoke," but there is no smoke without fire. It is rightly said that his kind of smoke is showing to be a pure flame burning, and Europe is doubtless richer, and not poorer, that the Slav has lighted the torch of a Nationality which does not conflict with the torch of Mankind, *Humanitatis*, Humanity.

NOTES TO VOLUME ONE

CHAPTER I

1. In order to explain this statement of Professor Tucich we might add that the Prussians attached to the Russian Court by Ivan IIId (1462-1500), Peter the Great (1689-1725), and Catharine IInd (1762-1796) took high places and exercised a deep influence upon the government's treatment of the people. Anne, daughter of Peter the Great, dies in 1740, and Munnich, one of her German generals, sets aside her will, and deserts Austria for Prussia. Everybody is familiar with Tzaritsa Anna Ivanovna's wholesale promotion of Courland Germans to high Russian Government posts during her reign (1730-1740). Peter the Third (1762) was a German by birth and training. It was German artists and artisans that aided Peter the Great in his wholesale "Westernatization" program. During the last century fewer Germans rose to power in Russia, but the immigration continued as is attested by the fact that 50 German newspapers came to be established in Russia. Bismarck was ever pointing out the danger of democracy as great to the Czar as to the Kaiser, and the menace of Polish aspirations to all Europeans of that ilk. Hence the formation of the "Drei-Kaiser-Bund" (Russia, Germany, Austria), largely for the purpose of joint action in suppressing Poles and democrats. After the Russo-Turkish War (1877-1878), General M. D. Skobelev (1843-1882) said, "In our house we are not at home. The foreigner meddles in everything . . . we are governed and paralyzed by his innumerable and pernicious influences . . . and the foreigner is the German" (Skobelev became in 1881 Governor of Minsk and became prominent as an ardent advocate of Panslavism. See Novicov's *Skobelev and the Slavic Cause*). In 1755 Lomonosov attempts to reorganize the Academy, the stronghold of German influence. In 1882, Generals Gortchakov and Ignatiev, leaders of the anti-German party, are dismissed, and Giers becomes Foreign Secretary. On the death of Giers (1892), Lobanov (d. 1896) succeeds and pursues a strongly Slavophil policy in the Balkans, Serbia, Montenegro and Bulgaria. In the same year a party is formed in Russian Poland to demand the revival of Poland as a democratic and socialist republic, which is, of course, persecuted by the pro-German Russian autocracy. When Alexander the First (1801-1825) asked the deserving Yermolov what reward or distinction he desired, the General said: "Make me a German, Sire." *Les Russes me font toujours du guignon*" (Russians always give me bad luck), was the saying of Tzar Nicholas the First (1825-1855), who preferred the foreigners. This attitude caused the All-Slav Ideal or Panslavism among thinking Russians and other Slavs.

It is a fact that German influence delayed the abolition of *vodka* for years; the German intrigue and wiles have for years opposed secretly every program looking toward the education of the muzhik and in fact working against any and every program that spelled a progress which would change Russia to that world no longer the prey of her clever and brutal neighbor.

2. First German edition of this work, *Ideen zur Philosophie der Geschichte der Menschheit,* was published in 1774.

3. At present the Slavs are represented in English language by the following small magazines or periodicals: (1) *Russian Review* (31 E. 7th St., N. Y. City, editor, Leo Pasvolsky; since 1916); (2) *Free Poland,* (984 Milwaukee Ave., Chicago, Ill., editor, John Skibinski; since 1915); (3) *Bohemian Review,* (2627 S. Ridgeway Ave., Chicago, Ill., editor, Jaroslav F. Smetanka; since 1917); (4) *South-Slavic Bulletin* (London and Washington, Serbian Legation; editors, Srgjan Tucich and Milan Marjanovich, since 1915); (5) *Liberty* (Oakland, Cal.; editor, Professor M. St. Stanoyevich, California University, Berkeley, Cal., since 1900; in part in English and in part in Serbo-Croatian); (6) *Russia:* a journal of Russian-American Trade, published by R. Martens & Co., 24 State St., N. Y. City (editor, Benjamin Baker, since 1916); (7) *The Polish Review* (Ruskin House, London; editor, J. H. Harley; since, 1914); (8) *The Montenegrin Bulletin* (60 Boulevard St. Georges, Genève, Swiss; editor, A. Radovich; since 1917); (9) *The Twentieth Century Russia and Anglo-Russian Review* (London, Bale & Sons; since 1915).

4. At present the customary name for all Slavic people is *Slavs.* Many prefer to have the Slavic word "Slavyane," "Slovene," "Slavi," "Sloveienim," "Slovane," or "Slaveni" translated *Slavonian* or *Slavonic,* rather than the *Slavs,* as the latter is calculated to mislead (slaves,—the German "Sklave," the Latin "sclavus," or the English "slave" has nothing to do with the Slavic root word *slovo* or *slava,* meaning "word" or "fame" respectively), but as there is a Serbo-Croatian province in Austro-Hungary called *Slavonia* the confusion is very hard to avoid. Opposed for many centuries by the Western nations, which drew the word "slave" from the appellation "Slav," scorned by their German neighbors, who would not regard their race in any other light than that of "ethnologischer Stoff" (ethnological matter), the Slavs probably owed their so-called inferiority solely to their geographical position. During the long period of war between the Germans and Slavs, which lasted until the tenth century, the Slavic territories in the north and south-east furnished the Germans large numbers of slaves. The Venetian and other Italian cities on the Adriatic coast took numerous Slavic captives from the opposite side of the Adriatic Sea whom they resold to other places. The result is that the name "Slav" has given the word "slave" to the peoples of Western Europe. Various explanations of the name "Slav" has been suggested, the theory depending upon whether the longer or shorter form has been taken as the basis and upon the acceptance of the vowel "o" or "a" as the original root vowel. From the thirteenth century until Shafarik the shorter form "Slav" was always regarded as the original expression, and the name of the Slavs was traced from the word "Slava" (glory, honor, fame), consequently it signified the same as *gloriosi* (*alvrerol*). However, as early as the fourteenth century and later the name "Slav" was at times referred to the

longer form "Slovĕnin" with "o" as the root vowel, and this longer form was traced to the word "slovo" (word, speech), which is related to the Greek *κλύω* (Slavic *slit*, "to be called"), and in a Polab (in order to avoid confusion it must be remembered that this word is used somewhat carelessly by ethnologists to denote first, the Slavic tribes in north Germany generally; and secondly, the particular Slavic tribe on the Elbe which the Slavs called Laba) vocabulary we get the form *slivo*. The Slav thus comes to mean, "speaking" or "articulate" or "people of one tongue" or "the intelligibly speaking man" as distinguished from other nations, whom they called "Niemetz" ("mute" or "the dumb man"), which in the modern Slavic languages has come to mean simply "German." Slavs ("Slovani") signifying, consequently, "the talking or speaking ones," *verbosi; veraces*, *ὁμόγλοττοι*, those who know words, while they called their neighbors the Germans, "Niemtzi," the "Dumb," that is, those who do not know words. Josef Dobrovsky maintained this interpretation and Shafarik inclined to it, consequently it has been the accepted theory up to the present time. There is much more reason in another objection that Slavic linguists have made to the derivation of the word "Slav" from "slovo." The ending "en" or "an" of the form "Slovenin" indicates derivation from a topographical designation. Dobrovsky perceived this difficulty and, therefore, invented the topographical name "Slovy," which was to be derived from "slovo." With some reservation Shafarik also gave a geographical explanation. He did not, however, accept the purely imaginary locality "Slovy" but connected the word "Slovenin" with the Lithuanian "Salava," Lettish "Sala," from which is derived the Polish "zhulava," signifying island, a dry spot in a swampy region. According to this explanation the word Slavs would mean the inhabitants of an island, or inhabitants of a marshy region. Grimm derived the name from "sloba" (freedom). Other elucidations of the name "Slav" as "chlovek" (man), "skala" (rock) "selo" (colony), "slati" (to send), "solovej" (nightingale), scarcely merit mention. The original name of the Slavic nations seem to have been *Wends* or Winds (Venedi or Vindes) and *Serbs*. The former of these names occurs among the Roman writers (Herodotus, etc.) and later, in Jordanes (or Jornandes, 551 A. D.) in connection with the commercial peoples of the Baltic Sea; the latter is spoken of by Procopius as the ancient name common to the whole Slavic stock. The name Slav does not occur in any writer before the time of Jordanes, unless it be in the Stavani, *Στανανοί* of Ptolemy (100-178 A. D.). In his above mentioned work (III, 5, 7) Ptolemy calls the Slavs as a whole the *Venedai* (Venedi), and says they are "the greatest nation" (*μεγίστον ἔθνος*) living on the Wendic Gulf (however, he says later, III, 5, 8, that they live on the Vistula; he also speaks of the Venedic mountains, III, 5, 6), which was said to live in European Sarmatia between the Lithuanian tribes of Galindae and the Sudeni and the Sarmatic tribe of the Alans. In the same work, "*Γεωγραφικὴ ὑφήγησις*," he also mentions another tribe, "Soubenoi," *Σουβενοί*, which he assigned to Asiatic Sarmatia on the other side of the Alani. According to Pavel Shafarik these two statements refer to the same Slavic people. The Alexandrian scholar got his information from two sources; the orthography of the copies he had was poor and consequently he believed there were two tribes (Stavani and Soubenoi) to which it was necessary to assign separate localities. In

reality the second name refers very probably to the ancestors of the present Slavs, as does the first name also though with less certainty. The Slavic combination of consonants "sl" was changed in Greek spelling into "stl," "sthl" or "skl." This opinion was accepted by many philologists before Shafarik, as Lomonsov, Schlözer, Tatischev, J. Thunmann (he published a dissertation on the subject in 1774), etc. This theory is first advanced probably in 1679 by Hartknoch who was supported in modern times by many scholars.

The general opinion is that the name "Slav" appeared for the first time in written documents in the sixth century of our era. The Slavs are first spoken of by Pseudo Cæsarios of Nazianzum, whose works appeared at the beginning of the sixth century. In the middle of the same century Jordanes or Jordanis and Procopius gave fuller accounts of them. Jordanes, a historian of the Gothic nation (about the middle of the sixth century), speaks of an innumerable Slav people (*Venetharum natio populosa*) divided into many tribes of which the chief were (1) *Antae* (Russians), (2) *Sclavini* (*Slavs* on the lower Danube), and (3) *Veneti*, which would correspond to the present division of eastern, southern, and western Slavic peoples. However, this mention appears to be an arbitrary combination. In another passage he designates the eastern Slavic peoples by the name "Veneti." He says of *Antae* and *Sclavini*: *"Quorum nomina licet nunc pervarias familias et loca mutentur, principaliter tamen Sclavini et Antes."* Probably Jordanes had found the expression "Veneti" in old writers and had learned personally the name *Slavs* and "Antae"; in this way arose his triple division. Even in the earliest sources the name appears in two forms. The old Slavic authorities: "Slověne" (pl. from the sing. "Slověnin), the country is called "Slovensko," the language "Slovensky yazyk"; the people—"Slovensky narod." The Greeks wrote "Soubenoi," but the writers of the sixth century used the terms: "Sklabenoi" (Σκλαβηνοί), "Sklauenoi" (Σκλάυηνοι), "Sklauinoi" (Σκλαυῖνοι), "Sklabinoi" (Σκλαβῖνοι). The Romans used the terms: "Sclaueni," "Sclauini," "Sclauenia," "Sclauinia." Later Greek writers employ the expressions: "Sthlabenoi" (Σθλαβηνοί), "Sthlabinoi" (Σθλαβῖνοι, Σθλαβινοί), while the Roman authors wrote: Sthlaueni, Sthlauini. In the *Life of St. Clemens* the expression Σθλαβενοί occurs; later authors use such terms as "Esklabinoi" (Σκλαβῖνοι); "Asklabinoi" (Ασκλαβῖνοι), "Sklabinioi" (Σκλαβίνοι). "Sklauenioi" (Σκλαυήνοι). The adjectives are "sclaviniscus," "sclavaniscus," "sclavinicus," "sclauanicus." At the same time shorter forms are also to be found, as: "Sklaboi" (Σκλαβοί), "Sthlaboi" (Σθλάβοι), "sclavi," "schavi," "sclavania," later also "slavi." In addition appear as scattered forms: "Sclauani," "Sclauones" (Σκλαβῶνοι, Σσθλαβ (σ)λανοί, Σθλαβογενία). The Armenian Moises of Choren was acquainted with the term "Sklavajin." The Chronicler Michael the Syrian used the expression "Sglau" or "Sglou." The Arabians adopted the expression "Sclav," but because it could not be brought into harmony with their phonetical laws they changed it into "Sakláb," "Sakálibe," and later also to "Slavije," "Slavijun." The anonymous Persian geography of the tenth century uses the term "Seljabe."

Grimm and some other German writers maintain the identity of the "Slav" with the "Suevi," although the Suevi were a branch of the Germans, and the ancestors of the present Swabians. There are scattered

names in old inscriptions and old charters which are similar in sound to the word "Slav." The problem still remains to be solved whether the expression "Slavs" indicated originally all Slavic peoples or only one or a few of them. Authorities in the seventh century call all Slavic peoples, both South Slavs and Western Slavs, that belonged to the kingdom of Prince Samo, simply Slavs, Samo is called by them the "ruler of the Slavs," but his peoples are called "Sclavi cognomento Winadi" ("the Slavs named Windi"). In the eighth and ninth centuries the Czechs and Slavs of the Laba were generally called Slavs, but also at times Wends, by the German, and Roman chroniclers. In the same manner all authorities of the era of the Slavic Apostles, Cyril and Methodius, give the name Slav without any distinction both to the South Slavs, to which branch both missionaries belonged, and to the Western Slavs, among whom they worked. The Noricans and Illyrians are declared to be Slavs, and Andronikos and the Apostle Paul are called Apostles to the Slavs because they worked in Illyria and Pannonia. As regards the Russians, Jordanes says that at the beginning of the era of migrations the Goths had carried on war with the "nations of Slavs"; this nation must have lived in what is now South Russia. The Russian chronicler, Nestor, always calls the Slavs as a whole "Slavs." When he begins to narrate the history of Russia he speaks indeed of Russians to whom he never applies the designation Slav, but he also often tells of the Slavs of Northern Russia, the Slavs of Novgorod. Those peoples that were already thoroughly incorporated in Russia are simply called Russian tribes, while the Slavs in Northern Russia, who maintained a certain independence, were designated by the general name "Slavs." Consequently, the theory advocated by Mikloshich, i. e., that the term "Slav" was originally applied only to one Slavic tribe, is without foundation, though it has been accepted by other scholars as Czermak, Krek, Pasternek, Potkansky, etc.

From at least the sixth century the expression "Slav" was, therefore, the general name of all Slavs. Wherever a Slavic tribe rose to greater political importance and founded an independent state of its own, the name of the tribe came to the front and pushed aside the general term "Slav." Where, however, the Slavs attained no political power but fell under the sway of foreign kingdoms they remained known by the general term "Slav." Among the successful Slavic peoples who brought an entire district under their sway and gave it their name were the Russians, Poles, Czechs, Serbs, Croatians and Bulgarians. The old general name has been retained to the present time by the Slovenes of Southern Austria on the Adriatic Sea, the Slovaks of Northern Hungary, the province of Slavonia between Croatia and Hungary and its inhabitants the Slavonians ("Slavonci or Slavontzi"), and the Slovintzi of Prussia on the North Sea. Up to the recent times the term was customary among the Serbo-Croatian inhabitants of the southern part of Dalmatia, which was formerly the famous Republic of Ragusa or Dubrovnik. Until late in the mediæval times it was retained by the Slavs of Novgorod and by the Slavs in Macedonia and Albania. However, these Slavic tribes, have also retained their specific national tribal designations.

A much older name in the historical authorities than "Slav" is the term "Wend," a term under which the Slavic people first appeared in

history. The first certain references to the present Slav first date from the first and second century of our era. They were made by the Roman historians Pliny, Tacitus and Ptolemy. Pliny says (in his *Nat. Hist.*, IV, 97) that among the peoples living on the other side of the Vistula besides the Sarmatians and others are also the Wends ("Venedi"). Tacitus in his *Germania* (46) says the same. He describes the Wends somewhat more in detail but cannot make up his mind whether he ought to include them among the Germans or the Sarmatians. In the centuries immediately succeeding the Wends are mentioned very rarely. The migrations that had now begun had brought other nations into the foreground until the Venedi again appear in the sixth century under the name of Slavs. However, the term Wend was never completely forgotten. The German chroniclers used both terms constantly without distinction, the term "Wend" almost oftener than the "Slav." Even now the Lusatian Serbs are called by the Germans "Wends," while the Slovenes are frequently called "Winds" and their tongue is called "Windish."

Those who claim that the original home of the Slav was in the countries along the Danube—this view is accepted by the Russian Nestor, later chroniclers and historical authors of all Slavic tribes, as the Poles: Kadlubek (*"Chronika* polska," 1206), Boguchwal (d. 1253), Dlugosz, Matej Miechowa, Decius; Czechs: Kozmaz (d. 1125), Dalimil (d. 1324), Jan Marignola (1355-62), Pribik Pulkava (1374) and V. Hajek, (1541),—have tried to refute the theory that these references relate to the ancestors of the present Slavs, but their arguments are inconclusive (the Greek Laonikos Harkondilos of the fifteenth century, too, did not commit himself to this view). Besides these definite notices there are several others that are neither clear nor certain. The Wends or Slavs have had connected with them as old tribal confederates of the present Slavs the "Budinoi" mentioned by Herodotus, and also the Island of Banoma mentioned by Pliny (IV, 94), further Venetæ, the original inhabitants of the present Italian province of Venice, as well as the Homeric Venetoi, Cæsar's Veneti in Gaul and Anglia, etc. The old story that the Greeks obtained amber from the River Eridanos in the country of the Enetoi can be applied to the Wends or Slavs; from which may be drawn the conclusion that the Slavs were already living on the shores of the Baltic in the fourth century before our Christian era.

Most probably the name Wend was of foreign origin and the race was known by this term only among the foreign nations, while they called themselves Slavs. It is possible that the Slavs were originally named "Wends" by early Gauls, because the root "Wend" or "Wind," is found especially in the regions once occupied by the Gauls. The word was apparently a term that was first applied to the Gallic or Celtic peoples, and then given by the Celts to the Wendic peoples living north of them. The interpretation of the meaning of the word is also to be sought from this point of view. The endeavor was made at one time to derive the word Wend from the Anglo-Saxon dialects, as Danish "wand," Old Norvegian "vatn," Latin "unda," meaning water. Thus Wends would signify watermen, people living about the water, people settled by the sea, as proposed by Jordan, Adelung, etc. A derivation from the German "wenden" (to turn) has also been suggested, thus the

Wends are the people wandering about; or from the Gothic "vinja," related to the German "weiden" (pasture), hence, Wends, those who pasture, the shepherds. Finally the word has been traced to the old root "ven" (belonging together), and Wends would, therefore, mean the allied. The Russian scholar Pogodin traced the name from the Celtic, taking it from the early Celtic root "vindos" (white), by which expression the dark Celts designated the light Slavs. Of course, an interpretation of the name was also sought in all Slavic dialects. Thus Jan Kolar derived it from the Old Slavic word "Un," Sasinek from "Slo-van," Perwolf from the Old Slavic root "ved," still retained in the Old Slavic comparative "vestij" meaning large, and brought it into connection with the Russian "Anti" and "Vjatichi." Alex. Hilferding even derived it from the old East Indian term of the Aryans. "Vanita" and Pavel Shafarik associated the name with the East Indians. L. Lénard says rightly that this confusion of modern writers is also to be found in the ancient authors.

5. How the name "Rusi" (Russians; *Rossiyanin,* Russ; adjective *rossiiski,* Russian) arose is still doubtful, but whatever may have been its origin, it is certain that the term was applied foremost to the Kiev center of population. The name extended thence over broader territory and eventually covered even some tribes that were of different ethnic origin. The name of the Russian State comes from a Norman tribe (the ancient Norman contributed so much to the formation of other great European people), the *Russ,* who arrived at Novgorod with their chief Rurik (862) just as that of France is derived from another Norman tribe, the Franks, and that of Allemagne (or Germany) from the Allemans, and that of England from the Angles. Some claim that the name *Rus* is the Finn name for "way-farer," and was given by the Finns to the Norsemen who crossed the country on their way to Constantinople. See also: *T. Knauer,* Der russische Nationalnahme und die indo-germanische Uhrheimat, in *Indo-Germanische Forschungen,* XXXI, 67-88; *G. v. Glasenapp,* Die indo-germanische Urheimat und der Ursprung der russischen Nationalnahme "Russ" (*Deutsche Monatshefte für Russland,* Reval, 1913, 240-6).

6. The famous Cossacks (Kozaci) are partly of Little Russian and partly of Great Russian origin, but in the course of time have acquired many habits differing from those of ordinary Russians. Some were Polish in origin, as the famous chieftain Mazeppa, the hero of Byron's verse. They count almost about millions of souls. It is interesting what Count Leo Tolstoy writes about them: "Many years ago the ancestors of the Cossacks, who were 'Old Believers,' fled from Russia and settled on the banks of the Terek (Caucasus). They are a handsome, prosperous and warlike Russian population, who still retain the faith of their fathers. Dwelling among the Chechentzes, the Cossacks intermarried with them and acquired the usages, customs and mode of living of these mountaineers. But their Russian tongue and their ancient faith they preserved in all their pristine purity. . . . To this date the kinship between certain Cossack families and the Chechentzes is clearly recognizable and a love of freedom and idleness, a delight in raiding and warfare, are their chief characteristics. Their love of display in dress is an imitation of the Circassians. The Cossack procures his admirable weapons from his mountaineer neighbors, and also buys or

'lifts' his best horses from them. All Cossacks are fond of boasting of their knowledge of the Tartar tongue. At the same time this small Christian people considers itself highly developed, and the Cossack only as a full human being. They despise all other nationalities. . . . Every Cossack has his own vineyard, and presses his own wine, and his immoderate drinking is not so much due to inclination as to sacred custom, to neglect which would be regarded as a kind of apostasy. . . ." The recent English translation of Gogol's *Bulba Taras* gives a wonderful picture of the life of the Cossacks. See also Krasinski, *The Cossacks of the Ukraine*, London, 1884; Erckert, *Der Ursprung der Kosaken*, Berlin, 1882; Tettau, *Die Kosakenheere*, Berlin, 1892.

7. The term *Poles* or *Polaci* (dwellers on the plains, formerly called "Lech," often incorrectly called "Polack" in the United States), appears first in history as the designation of a tribe, the *Polani* (adjective *polski;* Polish), who dwelt between the Oder, the Carpathians, and the Baltic, surrounded by the kindred tribes of the Masovii, Knjavii, Chrobates, Silesians, Oborites, and others, which, under the name Lekhes, in the sixth or seventh century, settled on the banks of the Vistula and Varta. The name *Lekh* has never been satisfactorily explained. The older form probably had a nasal; hence we get in the Latin chroniclers *Lenchitæ*, in Lithuanian, *Lenkas*, and in Magyar, *Lengyel*. The name Lekhes gradually made way for that of *Polyane* or *Polaci*. Nestor speaks of the *Poliane Liakhove* on the Vistula, and the *Poliane Rusove* on the Dnieper. (Eight hundred years ago Pomerania, "Poland by the sea," Silesia, most of Brandenburg and both West and East Prussia were Polish.) The Poles alone have no variant of their true name in good usage, though Polanders and Polacks are commonly heard. It is interesting to note that though there is now no authority for this latter from the name, which is apparently borrowed directly from the Polish word *Polak*, plural *Polaci*,—it is found in Shakespeare's *Hamlet*: "and meet the sledded Polacks on the ice." In the course of time, the Polani acquired an ascendency over the other tribes, most of whom became amalgamated with the ruling race, whose name thus became the general designation. Polish historians profess to go as far back as the fourth century, but the first of rulers which they give are probably those of separate tribes, and not the combined race known as Poles. They were always situated centrally as regards the other Slavs, and the Polish linguists are of the opinion that even the Polish language corresponds to this central position of the Poles. The term Poland is called by the natives *Polska* (a plain). Some believe the Poles are the Bulanes of Ptolemy.

8. The popular use of the name Bohemian is based on a French misunderstanding of the gypsies or Tsigans (*Bohémien*, the French word for *Gypsy*) who first came into France from Rumania by way of Bohemia (*Boehmen*, an Austrian province). John L. Stoddard in his *Lectures* (vol. V, Bohemia, Boston, Balch & Co., 1898, pp. 239-328) says rightly: "Gipsies are found in Europe, Asia, Africa, and America, probably even in Australia. They are of Oriental origin. They have their own peculiar language. There is a little race affinity between them and the Czechs as between Scandinavians and Hindus. No land in Europe is without them; but, as a matter of fact, Bohemia has comparatively few of them. They play no part in her development or

history. In the latter part of the fifteenth century the people of France supposed that bands of gipsies, which had crossed their frontier, were exiles from Bohemia. They called them, therefore, by that nation's name. No one who knew enough to recognize the blunder cared to rectify it till too late. Hence, by a natural association of ideas, much that pertains to those romantic, irresponsible vagabounds called gipsies, has come to be regarded as 'Bohemian.' The name suggests to-day an indefinable medley of 'Trilby' models in the Latin Quarter; adventurous hours in 'Little Hungary'! rooms hazy with tobacco smoke; small, slippered feet on wine-smeared tables; soubrettes with lightly fingered cigarettes; and artists with long hair, low collars, and plush smoking-jackets. That this so-called 'Bohemia' has anything essential to do with the real country of that name is a mistake not only ludicrous, but libellous. Yet it is hardly probable that this nomenclature will ever be corrected. Its roots reach down too deeply into literature and language. The use of it by Thackeray has well-nigh sanctioned it. Even in music it has gained a foothold; for, though the heroine of Balfe's delightful opera is a gipsy, the work is known in English as 'The Bohemian Girl,' and in French as 'La Bohémienne.'" So the adjective Bohemian is inappropriate when applied to the principal nation of the westerly Slavs, and is, moreover, also wrongly applied to the Gypsies. Bohemia, strictly speaking, designates Bohemia proper, the chief Bohemian country, exclusive of Moravia and Silesia; but the "Bohemian" Crown designates all these countries as a constitutional unit. In that sense the name Bohemia might designate the whole future state. The name "Bohemian"—"the home of the Bori"—is derived from the Boii, who were a Gaelic or Celtic tribe inhabiting this country in the time of Cæsar's campaign (See the *Commentaries* of Cæsar), and it has nothing to do with the Slavs who came into the country about 495, after the Marcomanni (a German tribe), who had dispossessed the Boii. The true name of this Slavic people is Czechs. Czech is a Slavic name for the Slavic tribe and language in Bohemia and its provinces, and as there is a German and Polish minority in these provinces, the terms used to designate the whole country, the state, are *Bohemia* and *Bohemian*. (*Bohemia* is a Mediæval Latin, from Lat. *Boiohæmum*, from *Boii*, a Celtic tribe and Old High German, *heim*, Old Sax. *hēm*, "home"; called by its inhabitants, the Czechs, Cechy.) The Czechs themselves do not adopt this distinction but use the word *Czech* in both senses. When writing Latin or German, however, they do use the words *Bohemus*, *Boehme*, but the French have adopted the Slavic designation (*des Tcheques*), and this is also used by the Germans (*Tschechs*). *Tsekh* is another form of spelling (adjective *chesky*, Bohemian). The derivation of the name "Chekh" or Czech has never been satisfactorily traced. In Slavic mythology, the origin of the Czechs is stated to come from a great leader of a branch of the Slavic people, whose name was Czechus. If an interesting fragment of an early poem is to be believed, the ancestors of the Czechs were originally a typical Slavic people, holding the land on communistic tenure, but eventually deciding, as did the Jews, to choose a leader from their number and to recognize their society on a monarchical basis. J. Dobrovsky, the great Slavic philologist, sought to connect it with the old word *cheti*, or *chenti*, signifying "to begin," or "to will" and this makes the name imply the original inhabitants. Schafarik,

however, does not endorse this etymology. Perwolf connects it with a root *chak,* "to beat," and thus makes the name mean "the warriors." Whatever the word "Chekh" may signify, it occurs, as Schafarik has shown, in other Slavic lands.

9. Slovaks (*Slovak;* adjective *slovensky,* Slovak) are called *Totok,* that is, "Slavs," by Hungarian Magyars.

10. The word Lusatia (German Lausitz) is derived from the Slavic *"lug"* or *"luza,"* signifying a low, marshy country.

11. The designation "Serb" occurs for the first time in 822 A. D. Serbs are misleading. It is a fact that in the whole history of Serbia no such term as "Serves" can be found. Yes, a term "Serb" as a name of a nationality was known to the ancient Roman historian Plinius (160 B. C.), who uses the term *Sirbi.* The English language is, perhaps, the only one which, instead of the correct forms *Serbian, Serbia,* uses the solecism *Servian, Servia.* Suggesting a false derivation from the Latin root which furnished the English words *serf, servant, servitude, servile,* this corrupted form is, of course, extremely offensive to the people to whom it is applied and should be abandoned. That this term has nothing to do with the Latin word *servus* is evident from the fact that there is another Slavic name: Lusatian Serb living under German yoke for centuries. In the old Serbian Empire there existed a term designating a social class, so called "sebar." But even this is not connected with the term "Serb" for the old Serbian kings called themselves "Serbs." The Serbian terms are *Srbin* (Serb: der Serbe; *Srbi* (Serbs) in plural, and *Srbija* or *Srbiya* (Serbia; Serbien); adjective *srpski* (Serbian; serbisch). Serbs live (1) in two independent Serbian states: Serbia and Montenegro, also (2) in Austro-Hungarian provinces: Bosnia, Herzegovina, Croatia, Slavonia, Dalmatia, Istria and Southern Hungary (Bachka, Banat, and Baranya), and (3) in the Northern Albania (Albanian tribe *Gaegas* are from Serb stock, speaking a language with Slavic roots. *Skipetar* is a name applied to the Slavized Albanians of the Adriatic Coast). Professor Lubor Niederle in his article published in the *Archiv fuer slawische Philologie* (XXIII, 1901, 130-3) combats the frequently accepted rendering of *σκόροι* of Procopius as Serbians. The derivation suggested by Shafarik for *Serb* is the root *su* ("to produce"); thus the name would come to mean the people, just as *deutsch* is from "diot" ("people"). This must be accepted as the best explanation hitherto given, though not altogether satisfactory.

12. Croats (*Hrvati,* Horvati or Harvati; adjective *hrvatski,* Croatian, from Karpati or Carpathians, the old country of this Croat people) are the same nation as the Serbs. Croat, Kroat, Hervat, Hrvat and the related words are variations of an old word meaning highland or mountains (Carpathians); hence not strictly ethnical terms. In like manner as the forms Hervat, Horvath, and even Kharpath come from Hrvat, so such variations as Serb and Sorb came, perhaps, from *srp.* In the Serbo-Croatian, as in other Slavic tongues, a vowel is not written with this *r.* The *h* easily passes into *kh* and *b* into *p* or *v.* In these and similar words, therefore, are indicated the ancient relationships existing between widely different divisions of the Slavs; between the Serbs, Croats and Slovenes of the Southern Division of the Slavs on the one hand, and, on the other hand, in the north, the disappearing Lusatian Serbs, and the Slovaks, with their forerunners, who left their name in

ancient Chrobatia and the Carpathians. The English word "cravat" is derived from their name, it being the Croatian neckpiece which the South Austrian troops wore. There is practically no difference between the Serbian and Croatian dialects, but a quasi-difference has been created between them much more apparent than real, by the employment of the Latin alphabet by the Croats and of the Cyrillic by the Serbs. The reason for this divergence being theological (Croats belong to the Roman Catholic Church, and the Serbs to the Eastern Greek Orthodox Church), it will be, no doubt, soon put to the final end. The term "Croat" or "Kroat" occurs for the first time in 845 A. D. The generally accepted derivation of the name "Chrobat," "Crovat," "Hrvat," is from the original designation of the Carpathians, "Chrbet" (-a ridge), an opinion supported by Shafarik and Professor Sime Ljubich, author of a Croatian history. This view is rejected by Perwolf (*Archiv fuer slawische Philologie,* VII, 1881, 591) and by C. Penka (*Origines Ariacae:* Linguistisch-ethnologische Untersuchungen zur aeltesten Geschichte der arischen Völker und Sprachen, Wien, 1883), but apparently on insufficient grounds. Penka connects the word with the same root as that from which *Slav* is derived (*slu-ti, klu, kru*), and makes it signify the *vassals,* those who follow a chief. The Croats and Serbs have no history till the year 638 A. D., at which period they left their original settlements and migrated into the ancient Illyricum and part of Moesia. Whether any of this people had previously taken up their abode in the Balkan peninsula is by no means clear, and very different opinions have been held on the subject. The most probable account is that small Slavic tribes were colonized here and there as early as the second and third centuries, consisting mainly of prisoners taken in war; and we hear of two tribes, the Karpi and Kostobok, who are claimed by Shafarik with good reason as Slavs. Professor J. C. Jirichek considers that for 200 years before the Slavs are heard of in history south of the Danube they were scattered as colonists in Moesia, Thrace, Dardania, and Macedonia. Professor Drinov finds mention of Slavic colonies in Thrace in the *Itenerarium Hierosolymitanum* and *Itinerarium Antonini;* and even if we do not give a complete adhesion to his views, there are many names of towns in Procopius (in the first half of the sixth century) which are undoubtedly Slavic. The traces of the original inhabitants have disappeared, except in so far as the Albanians represent these peoples. It is generally believed that the word "meropch" (or "neropch"), signifying a slave, found in the *Zakonik* (or *Books of Laws,* 1349; the best edition of this Code is by Stojan Novakovich, but there are several German translations) of Stephan Dushan Silni, refers to Neropians, an old Thracian people. The authority for the Serbian migration in the middle of the seventh century is Emperor Constantine Porphyrogenetus. According to the story, five Croatian princes (the brothers Clucas, Lobelus, Cosentzis, Muchlo, and Chrobatus), and two sisters, Tuga and Buga (i. e., Calamity and Prosperity), came at this period from northern or Belo-Croatia, as it was called, the original home of the Croats in the Carpathian Mountains. The descendants of their people who remained in the territory are lost among the surrounding population. The services of these Croatians were made use of by the Emperor Heraclius, and they became a barrier against the Avars, whom they drove out of the country, in which they settled. The territory which

they occupied was divided by them into ii "zupas" (or "gauen"). The people who inhabited the western part kept the name of Croat, those in the eastern were called Serbs. The Croatian branch of the family, after being ruled by petty "bans," was annexed to the kingdom of Hungary, and after the sixteenth century followed the fate of the Hapsburg dynasty. For five centuries after the arrival in their new territories we hear nothing of the Serbs save an occasional very brief mention in the Byzantine chroniclers. The native annalists do not begin earlier than the twelfth century. As in Croatia so among the Serbs, the smaller *zupans* gradually became merged into two or three great ones. The head *zupan* of Serbia, who resided in Desnitza, called by Constantine Porphyrogenetus "Destinitza," was at first the suzerain of all other Serbian zupans, with the exception of the Pagani, concerning whose Latin name the Emperor Constantine made the very strange remark—*και γας παγανοι κατα την των Σκλάβαν γλῶσαν ἀβάπτιστοι εισιγενονται*

13. The term "Slovene" (adjective *slovenski*, Slovenian or Slovene) is of comparatively modern origines, the Slovenes being formerly included under the general name of Slavs. The Slovenes call themselves *Sloventzi* (*Slovenetz* in singular), but are known by foreign writers under the name Vindis or Wendes or Curatans (because they live in Carinthia, now an Austrian province). They are called "Griners" in America, because they came from the Austrian province of Carniolia, called in German "Krain." The Slovenes have preserved an old form of the Slavic family name, and, therefore, no explanation is necessary. They live in Carinthia, Carniolia, a part of Styria, and a part of Istria and Goritsia.

14. It is a mistake that some people exclude the Bulgars from the Southern Slav Programme just because the Bulgarian people are duped by their foreign, German king and his shortsighted statesmen. In general, it may be said that the Bulgars (*Bulgar* in sing.; adjective *bulgarski*, Bulgarian) are Slavs, although they suffered a considerable admixture of foreign elements. V. R. Savich calls them "Slavo-Mongols." Molière called Bulgaria—"Vulgaria." By the third century the Slavs settled between the Danube and the Balkans. Immigrations were going on till the middle of the seventh century, as these hordes were driven southwards by new invaders. About 681 the Slavic settlers fell under the yoke of the Bulgars, an Ugro-Finnish race, if we accept the views of Shafarik, Drinov and other Slavic authorities. Some have made them Tartars, and Ilovaisky thinks they are Slavs. A Serbian historian, Yovan Raich (1720-1801), holds in his *History* that the Bulgars on the Volga too have been Slavs. The theory which connects the name "Bulgarian," "Bolgare," with the Volga is now no longer held. Voltaire in his *Dictionary*, Vol. I, p. 151, claims that the Bulgar people were originally Huns, who settled near the Volga and Volgarians was easily changed into Bulgarians. Procopius and Agathias claim that the Bulgars derive their descent from a Hunnish source. They explain that the Kotrigurs inhabiting "this side of the Mæotric Lake," and the Uturgurs or Utigurs beyond that on the east of the Cimmerian Bosphorus, the river Don dividing their territories, were also of Hunnish extraction. Therefore Kotrigurs, Uturgurs, and Bulgars were all closely allied to the Huns of Attila and spoke a cognate language. But the modern Bulgarian tongue exhibits far more features of affinity to the Slavic language than to the Hun. According to Professor Rösler, the Bulgars are

originally a Samoyede race, a people of Ugrian or Finnish extraction. They appear for the first time in history about 120 B. C., when a band, under the leadership of a chieftain called Vound, took refuge in Armenia and settled on the banks of the Araxes. They are next mentioned by Bishop Funodius as marching towards the left bank of the Danube and in the following century they became known to the Byzantine Empire as a hostile power. About 660 they seem to have broken up into several divisions of which the most important crossed the Danube under Asparuch (third son of Kubrat, who had delivered them from the domination of Avars), settled in Moesia, subjugated the Slavic people, and extorted tribute even from the Greek Emperor. In order to prove that Bulgars are of Ugro-Finnish origin, physio-ethnologists point out the fact that they still have high cheek bones (zygoma); their hair is light and thin; their eyelids do not open wide; and the general form of face is frequently oval. Of their condition in heathen times little is known, though a few important deductions, such as that they had slaves, can be drawn from the questions presented by them to the Pope in 866 (See: *Acta Conciliorum,* V). Early modifications of the name "Bulgar," such as Burgari, Wurgari, etc., show its analogy with forms like Onoguri (the name "Unnogonduri" is applied to the Bulgarians by the Byzantines), Uturguri, Kutriguri; the elements of the word are *bul* and *gari.* Professor A. Vambéry tries to derive the term from the Turkish verb *bulga-mak* "to revolt," but this seems little better than a guess. We are told that Koubrat, a Bulgarian prince, made himself independent of the Avars, and that on his death his territories were divided among his five sons. The eldest remained in the ancient settlement on the Volga, where the ruins of their former capital, Bolgari, are still to be seen. The third son, Asparoukh, crossed the Dnieper and the Dniester, and settled in a place called Onklus, probably the paleo (old)—Slavic *ougl,* 'angulus," between the Transylvanian Alps (Carpathians) and the Danube. From this place they migrated to the localities which they have since occupied, they became united with the original Slavic settlers, to whom they gave their name (about in ninth century), just as the German Franks imposed theirs on the Gauls, and a branch of the Slavs took the Finnish name of their conquerors. The Volga Bulgars very soon became assimilated into the Slav elements and disappeared as a separate body, losing their own language and customs, but they left their name to the united new people. Even in 812 a Bulgarian envoy to Constantinople has a Slavic name, Dragomir, and in the middle of the ninth century we see even the members of the ruling family with Slavic names. The old Russian chronicler of the eleventh century knew how the Bulgars "terrorized the subjugated Slavs." During their peace with the Byzantine Empire the Bulgars sold the Slavic boys and girls at the Constantinople market. It is a fact that the Bulgars made drinking cups from the Slavic skulls which they used for drinking wine at the festivals. Regarding the Slavs in Macedonia, there is still a difference of opinion as to whether they are nearer the Bulgars or the Serbs. At any rate they do not form an independent Macedonian Slavic nation, as it is believed by some misled physioethnologists in Austro-Hungary and Germany. Some have claimed that there is an independent Macedonian language and, therefore, race or people. But this would appear to be one of the patriotic misrepresentations not

R. G. D. Laffan (in his *The Guardians of the Gate:* Historical Lectures on the Serbs, Oxford, Clarendon Press, 1918, pp. 299) gives the following statistical table of various reckonings of the Macedonian population,[1] abridged from the Table in Cvijic's *Ethnographic Observations of the Macedonian Slavs* (*Promatranya o etnografiyi Makedonskih Slovena*, Belgrade, 1906):

No.		*I. Greek Views.*			*II. Bulgar. Views.*				*III. Serb. Views.*			*IV. German Views.*		
		Silogos 1903.	*C. Nicolaides* 1899.	*Delyani* 1904.	*Brankov* 1905.	*Zolotovich* 1905.	*Makedonski pregled* 1906.	*Kenchev* 1900.	*Gopchevich*	*Veselinovich* 1886.	*Ivanich*[2] 1906.	*Poucker*	*Gerzin* 1903.	*Ostreich* 1905.
1.	Macedonian Slavs	—	454,000	—	—	—	—	—	—	—	—	1,215,000	1,182,036	1,500,000
2.	Serbs	—	—	—	—	150,000	—	400	1,540,500	1,900,000	(501,656)	—	—	—
3.	Bulgars	374,000	—	332,162	1,172,136	1,100,000	1,172,136	1,037,233	—	—	—	—	—	—
4.	Greeks	659,000	656,300	652,795	190,047	270,000	190,047	214,329	201,140	(800,000)[3]	(5,200)	240,000	228,702	200,000
5.	Mussulmans[4]	777,000	576,600	634,017	840,433	1,100,000	830,811	610,365	397,020	—	(2o0,0o0)	1,165,000	627,915	550,000

[1] The figures in each case are for the three vilayets (or Turkish provinces) of Kosovo, Monastir and Salonika. The figures for the smaller races, Vlachs, Jews, and Gipsies are omitted here.

[2] Only for the vilayet of Kosovo.

[3] Greeks, Turks, Albanians, Jews, &c.

[4] Cvijic also gives a Turkish view—that of Verdène, 1905—which, however, deals with the four vilayets of Kosovo, Monastir, Scutari, and Yannina. Verdène reckons 800,000 Slavs, 500,000 Greeks, 900,000 Turks, 2,600,000 Albanians, 520,000 Vlachs, and details of smaller races.

unknown amongst the partisan philologist of this region. Professor Jovan Cvijich is the champion of the theory that the Macedonians are autonomous Slavs, but his ideas have undergone considerable modifications at different times. See Laffan's table on p. 462.

15. Originally the Slav was spread over the great part of northern Germany early in the fifth century, extending as far as Utrecht, which was anciently called Wiltaburg and was a city of the Wilzen. (See: *Grünberg,* Les colonies wallones de Silesie, Brussels, 1867; *Kaindl,* Geschichte der Deutschen in den Karpathenländern, Gotha, 1907, 2 vols., *R. Kötzschke*: (1) Unternehmertum in der ostdeutschen Kolonization des Mittelalters, Bautzen, 1894; (2) Quellen zur Geschichte der ostdeutschen Kolonization im 12. bis 14. Jahrhunderte, Leipzig, Teubner, 1912; (3) Staat und Kultur der ostdeutschen Kolonization, Leipzig, 1910; *Schulze,* Die Kolonisierung und Gebiete der Saale und Elbe, Leipzig, 1896; *J. W. Thompson,* German East Colonization (Proceed. of Amer. Hist. Asso, 1916); *Wendt,* Die Germanisierung der Länder östlich der Elbe, Leipzig, 1899, 2 vols.) Thus Slavic was certainly spoken in Pomerania (*po,* upon; *more,* the sea, the Slavic dukes of Pomerania have been extinct in 1637), Mecklenburg, Southern Bavaria, Oldenburg, Holstein to the north, Brandenburg, Saxony, west Bohemia, Lower Austria, the greater part of Upper Austria, north Styria and north Corinthia, a large part of what is now Hungary, and in the localities now occupied by Kiel, Lübeck, Magdeburg, Halle, Leipzig (Lipsko, the city of *Lipa,* the Slavic name for lime-tree, the Slavic national sacred tree), Beireuth, Linz, Salzburg, Dresden, (Drazhgyani), Gratz (Gradetz, Gorodetz, Gradatz), and Vienna. Place names in *itz, zig, a* (for example, Jena), *dam,* (Potsdam) are Slavic. In Germany proper all that is visible of the Slav population which once occupied nearly the whole of North Germany (outside of the conquered Polish territory in 1772, 1793, 1795) names of places, family names, and little islands of Slavic folk (like the Serbs or Wends of the Lausitz). The names of old Slavic tribes originally settled in these parts of Germany are given in Schafarik's *Slawische Alterthümer* (Leipzig, 1843). They are mentioned frequently in such writers as Helmold, Dietmar, Arnold, Wittekind, etc. We hear of a commercial city of importance, which some authors termed as Slavic Amsterdam, called Wollin, on the island of the same name, which was known as Winetha to the Germans and as Julin to the Danes. Schafarik even wished to see the Slavic people of the Wilzen in English Wiltshire. It has long been a generally received opinion that the modern Greeks have a large Slavic admixture. This opinion was boldly asserted by Fallmerayer and has not been upset even by the investigations of Sathas. He dwells much upon the form Σθλαβηνοι, as distinct from Σκλαβηνοι but this corruption seems to be owing to some such false analogy as ἐσθλός. Miklosich in his *Etymologisches Wörterbuch der slawischen Sprachen* (Wien. Branmüller. 1886, VIII+547) considers the two forms to be identical. In like manner Procopius connects Serbi with Σπόσοι, and Constantine Porfirogennetes turns Svatopluk into Σφενδοπλοκος. Mediæval Greece, especially Peloponnesus, abounded with Slavic names, which are now being replaced by others drawn from classical sources. Fallmerayer is mistaken if he thinks that the Slavs spoiled the Greeks; the matter is just the oppo-

site, for if xantodolichocephaly is something noble, as it is claimed by many German and French authors (Gobineau, V. de Lapouge, L. Woltman, J. G. Chamberlain, L. Wilser, A. Penka, S. Reinhardt, etc.) then the Slavs might only to refresh, uplift and ennoble the Greeks and bring them nearer to the antique, lighthaired forefathers. Kolar and Wolanski claim that there is a Slavic population on the north-eastern corner of the Italian frontier, in two valleys of the Julian Alps, and are Italian subjects amounting to about 36,000 souls. (See: *Carlo Podrecca,* Slavia Italiana, Roma, 1880; *M. Reshetar,* Die serbokroatischen Kolonien Süditaliens, Wien, Holder, 1911, 402; *E. E. Freeman,* Subjects and neighbor lands of Venice, London, 1881; *J. T.,* Le Problème italo-slave, Paris, Plon-Nourite Cie, 1916.) Some authors trace Slavic element in Spain and Asia Minor. Other authors point out the fact that if the Slav has lost in the west of Europe, he has gained in the east considerably, as Russia has encroached upon the Ugro-Finnish tribes of the northern and eastern regions of its Empire, and many of these races are now in various stages of voluntary or involuntary Russification. Ustrialov, in his *History of Russia* (3vols., German translation; *Geschichte Russlands,* Stuttgart, 1840) urges the gradual Russification of all the non-Russian people of the Russian Empire, just because non-Russian Slavs are denationalized by other people. Many Slavic geographical names are denationalized in Germany and Austro-Hungary. For example: Dubrovnik (by Ragusa), Krk (Veglia), Zadar (Zara), Hvar (Lesina), Vis (Lissa), Mljet (Meleta), Loshinj (Lussin), Rab (Arbe), Cres (Cherso), Brach (Brazza), Zagreb (Agram), Rieka (Fiume), Trogir (Trau), Peljeshac (Sabioncello), Bar (Antivari), Senj (Zengg), Pechuh (Pecs), Novi Sad (Neutsatz), Subotica (Maria Theresiapol), Vrshac (Versecz), Bela Crkva (Weisskirchen), Kras (Karst), Mount Uchka (Monte Maggiore), Rasha (Arsa), Opatija (Abbazia), Rovinj (Rovigno), Porech (Parenzo), Pulj (Pola), Ogleja (Aquilea), Ijubljana (Laibach), Kormin (Cormons), Radgona (Radkersburg), Beljak (Villach), Celovac (Klagenfurth), Vrbsko Jezero (Lake of Woerth), Maribor (Marburg), Bled (Veldes), Celje (Cilli), Trzich (Neumarkt, Monfalcone), Trbovlje (Trifail), Spljet (Spalato), Gruz (Gravosa), Zemun (Semlin), Karlovac (Karlstadt), Osijek (Esseg), Kranjsko (Krain, Carniolia), Koroshko (Kärnten or Carinthia), Stajersko (Steiermark or Styria), Resja (Resia), Videm (Udine), Gradec (Graz), Gorica (Görz), Krizhevci (Crisium).

16. Besides the Russians—numbering about 110 millions—there are about 10 millions of other *Slavs:* Poles, about 8 millions, about three-fourths of them in Russian Poland, the bulk remainder being in the western governments of Russia proper, about 200,000 Bulgars, and a few Serbs and Czechs. *Anglo-Saxons* are represented by Germans, about two millions, mainly in the Baltic provinces, Poland, and in colonies in South Russia; Swedes, 300,000, mainly in Finland. *Finnic* peoples are represented by Finns and Karelians, about 2½ millions in Finland, and the neighboring parts of Russia proper; Esthonians, about 650,000 in the Baltic regions; Mordvins, Votyaks, Cheremisses, and other kindred nations scattered over a large area in Northern and Eastern Russia, about 1½ million; Lapps, in Lapland, and Samoyeds in the extreme northern parts of Russia and Siberia. The *Letto-Lithuanian* stock is represented by Letts and Lithuanians, about 3½

millions, the former in the Baltic region, the latter in the western governments and Poland. *Iranian* stock is represented by Armenians, Kurds, and Persians and other tribes, about 1½ million, principally in the Caucasus. *Caucasus Aborigines* are represented by Georgians, Mingrelians, Lechgians, etc. *Mongols* are represented by Kalmucks, in Russia and Central Asia; Buriats, Tunguses, etc., in Siberia. The Mongols, not reckoning the inhabitants in the part of Manchuria, number less than one million. *Turko-Tartars* are represented by Tartars, Uzbeges, Bashkirs, Kirghiz, Turkomans, etc., in all about 9 millions. *Daco-Romans;* Rumanians, one million, in Besarabia, Southwest Russia. *Semitic* stock is represented by Jews, about 5 millions in Western and Southwestern Russia and Poland. Besides these there are in Russia about one million Europeans of various nationalities and a considerable number of Gypsies.

17. In order to show what careless and unscientific statements are expressed even by so-called experts on the Slav immigration in this country, I might take only one such author—Professor Edward Steiner, who makes a sad picture of the Slav, is not able to discriminate sex and nations, traits as indicated by dress and physiognomy at least. In his book, *The Immigrant Tide, Its Ebb and Flow* (New York, Revell, 1909), there is a frontispiece photograph with the following explanation: "*A Czar in Embryo:* Southern Slavic chief, who exchanged his symbols of authority for pick and shovel at 'Guinea Hill.'" This photograph does not represent a man, but a woman of middle age of the Balkans. In his other book, *On the Trail of the Immigrant* (New York, Revell, 1906, pp. 180-181), he represents a photograph of three men with the following explanation: "*From the Black Mountains:* There is no more sturdy stock of Europe than the Slav of Montenegro, none more ready to turn from gun to wood-axe, from blood-revenge to citizenship." (This picture has been recently published by the author of *Our Foreign-born Citizens*, in *The Nat. Geogr. Magazine*, XXXI, 1917, p. 113.) The physiognomy and dress of these three men have not the slightest indication of the sons of Montenegro. And Prof. Steiner claims that his study of the Slav is based on first hand observation and scientific study. Dr. Henry M. MacCracken (See his article published in the *Christian Work*, Nov. 4, 1916), in his amazing ignorance of the past and the present of the Slavic peoples,—is "praying" for the victory of Germany over the "half barbarous Russia." Professor E. A. Ross, too, in his article on "Slavs in America" (*Century Magazine*, August, 1914, 590-8), would like to deal a death blow to the Slavs in America, a statement based on a most superficial, unscientific investigation of facts. (See: *J. S. Furrow*, Inconsistency of Professor Ross, in *Free Poland*, I, Oct. 1, 1914, 13-5.) See also: G. Abbot, *Bulgarians in the U. S.* (*Charities*, v. 21, 1909, 653-60); E. G. Balch: (1) *Our Slavic Fellow Citizens*, New York, Survey Publ., 1910, 536; (2) Slavische Einwanderungen in den Vereinigten Staaten, Leipzig, Deutiske, 1912, X+187; *J. B. Chodkiewicz*, Poles in the United States (Free Poland, II, May 1, 1916, p. 10); *K. H. Claghorn*, Slavs, Magyars and Some Others in the New Immigration (*Charities*, XIII, 1904, 199-205); *J. R. Commons*, Slavs in the Bituminous Mines of Ill. (*Ibid.*, XIII, 1904, 227-9); *F. E. Fronzak*, Poles in America (Free Pol., II, June, 1916, 3-6); *L. B. Garret*, Notes on Poles in Baltimore (*Ibid.*, XIII, 1904, 235-9); *H. B. Grose*, Alliance or

American, New York, 1906; *S. B. Hrbkova,* Bohemians in Nebraska (Boh. Rev., I, 1917, July, 10-4); *J. Humpal-Zeman:* (1) Bohemia: A Stir of its Social Conscience. (*The Commons,* July, 1904); (2) The Bohemian People in Chicago (*Hull House Maps & Papers,* Crowell, 1895, VIII, p. 320); (3) Bohemian Settlements in the U. S. (*Industrial Commission,* XV, 1901, 507-10); *O. R. Lovejoy,* The Slav: A National Asset or a Liability (*Charities,* XIV, 1905, 882-4; *M. Kovacevic,* Die Auswanderung (*Agramer Tagblatt,* April 18, 19, 20 and 26, 1905); *V. Kohlbeck,* The Catholic Bohemians of the U. S. (*Champlain Educator,* Jan.-March, 1906, XXV, 35-34); *A. B. Koukol,* A Slav's a Man for A' That (*Charities,* v. 21, 1909, 589-98); *Ch. Kraitser,* The Poles in the U. S., Philadelphia, 1907, IV+196; *M. Kucera,* The Slavic Races in America (*Charities,* XIII, 1904, 577-8); *A. G. Masaryk,* The Bohemians in Chicago (*Ibid.,* XIII, 1904, 206-10); *N. Mashek,* Bohemian Farmers in Wisconsin (*Ibid.,* XIII, 1904, 211-5); *Rev. K. D. Miller,* Bohemians in Texas (*Boh. Rev.,* I, 1917, May, 4-5); *P. Roberts:* (1) The Slavs in the Anthracite Coal Communities (*Ibid.,* XIII, 1904, 215-22); (2) *The New Immigration,* New York, 1912; *J. E. Robins,* The Bohemian Women in U. S. (*Charities,* XIII, 1904, 195-6); *P. V. Rovnianek,* The Slovaks in America (*Ibid.,* XIII, 1904, 239-45); *J. F. S.,* America and the Slav Immigrants (*Boh. Rev.,* II, 1918, Nov., 2-5); *M. B. Sayles,* Housing and Social Conditions in Slavic Neighborhood (*Ibid.,* XVI, 1904, 257-62); *H. Sienkiewicz,* After Bread: A Story of Polish Emigrant Life to America, New York, Fenno, 1897, 165; *Sheridan, F. J.,* Italian, Slavic and Hungarian unskilled immigrant laborers in the U. S. (*U. S. Bureau of Labor, Bull, No. 72,* Sept. 1907, 403-86); *E. A. Steiner,* Bohemians in America (*Outlook,* April 25, 1903, 968-73); *V. Svarc,* The Culture which the Slavs offer America: the Handicraft and Industrial Exhibition conducted by the Slavic Alliance of Cleveland (*Charities,* XIV, 1905, 875-81); *W. I. Thomas & Fl. Znaniecki,* The Polish Peasant in Europe and America, Chicago University Press, 1918, 2 vols., XIX+526+588; *E. K. Titus,* The Poles in the Land of the Puritan (*New England Mag.,* vol. 29, 1903, 162-6); *J. W. S. Tomkiewicz,* Polanders in Wisconsin (*Proc. State Historical So. of Wisc.,* 1901, published in 1902, pp. 148-52); *E. S. Tyler,* The Poles in the Connecticut Valley (*Smith College Monthly,* XVI, 1908, 579-86); *J. J. Vlach,* Our Bohemian Population (*Proc. State Hist. So. of Wisconsin,* 1901, Mine Workers, Philadelphia, Lippincott, 1904, 211; (2) Some Industrial Effects of Slav Immigration (*Charities,* XIII, 1904, 223-6); *White, E. T.,* Investigations of Slavic Conditions in Jersey City, printed for Whittier House, 1907; Poles in America (*Am. Rev. of Rev.,* v. 50, 1914, 619-20); Hungary Exposed: Secret State Documents reveal the Plotting of that Government in the U. S. American Slovaks and Ruthenians . . . to be victims, New York, 1907; 81; *Reports of the Commissioner of Immigration,* Washington, 1900-1912. Father *Kruszka* (of Ripon, Wis.) wrote *History of the Poles in America* (in Polish, 1917, 10 vols.).

18. Compare: *Dopsch,* Die ältere Sozial-und Wirtschaftsverfassung der Alpenslawen, Weimar, 1909; *Koeler,* Zur Beurteilung der Bilderwerke aus altslavischer Zeit (*Arch. f. Anthrop.,* XXIV, 1897, 145-215); *Weigl, M.,* Bilderwerke aus altslavischer Zeit (*Ibid.,* XXI, 1892-3, 41-73).

CHAPTER III

1. Two Russian historians, Ilovaisky and Gedenov, have attempted to upset the general belief that the founders of the Russian Empire were Scandinavians.—P. R. R.

2. As to the original home of the Slavs there are several opinions, of which the main are the following: (a) *Schafarik claims that the Slavic race settled in Europe at a period contemporaneous with or shortly after the arrival of the Anglo-Saxon and other Indo-European people.* He gives the following reasons that the Slav left Asia in very early times: (1) the Slavic tongues are more closely connected with European languages than those of Asia, even granting the many affinities of Slavic with Zend or, as has been shown by Hübschmann, with Armenian; (2) the similarity of the manners and customs of the Slavic people to those of the Celts, Germans, and other Europeans; (3) the occurence of many mountains, rivers, and towns having Slavic names which are mentioned long before the Slavs themselves are found in history; (4) the Slavs are always spoken of by the ancient authors in terms which show that the ancient writers, like Nestor, Tacitus, Herodotus, Procopius (his works are edited in German translation by Haury, Leipsic, 1905), Jordanis, Ptolemy, Emperor Constantine Porphyrogenius, etc., considered the Slavs to be an old European people, and were struck with the large area over which their inhabitants extended. Moreover, the arrival at a comparatively late period of such large hordes would have made a great impression upon the surrounding peoples at the time, and this would certainly have found an echo in their chroniclers and historians.—(b) *Wocel,* in his *The Early Days of Bohemia,* Prague, 1868, and other books, *claims that the Slavs did not live in juxtaposition in the Bronze Age, but first made their appearance in Europe with the Huns, Avars, and other Asiatic barbarians in the third century A. D.* As proof he gives many names of objects which are common to the Slavic tongues and yet could not have been known to any nation in the Bronze Period: iron (Old Slavic—O. S. *zheleso*), objects made of iron, as scythe (O. S. *kleshta*), knife (*nozh*), saw (*pila*), hoe (*motyka*), sword (*mech*), stirrup (*stremen*), spur (*ostruha*), needle (*jehla*), anchor (*kotva*). Then, common to all Slavic tongues are the names for gold (*zlato*), silver (*stribro*), copper (*med*), tin (*olovo*). All these words must have been formed while the Slavs dwelt together in a comparatively narrow space (according to Wocel between the Baltic, the Vistula and the Dnieper); otherwise, if we suppose that the Lutitzes (Lutici or Veltae), Obotrites, Sorbs, and Czechs were autochthonous, it is difficult to see how they could have had the same names for many objects which did not exist in the Bronze Age, for instance, iron, as the Slavic nations on the Dnieper, the Balkans, and the Adriatic had. Wocel considers the Slavs to have been a pastoral race who entered Europe through the passes of Caucasus. He compares the agricultural words which all Slavic nations have in common: plough (*plug* or *ralo*), ploughshare (*lemesh*), corn (*zhito*), wheat (*pshenitz*), barley (*yechmen, yecham*), introduction of Christianity have not a comman name in the Slavic oats (*oves*), millet (*proso*), sheaf (*snop*). On the other hand objects connected with civilization, the origin of which only dates from the

tongues: "paper," "steel," "velvet," "pavement," etc. So also there is no common term for "property" or "inheritance," for the Slavs knew nothing of private property, the land being held in common under the care of the *vladika* or *stareshina*, as in the Serbian *zadruga* or Russian *mir* at the present day. According to Gregor Kreck, besides the mentioned cereals the Slavs cultivated the rape (*repa*), the pea (*sochivo, grakh*), the lentil (*lenshta*), the bean (*bob*), the poppy (*mak*), hemp (*konop*), the leek (*luk*), etc., corn ground by a hand-mill or water-mill (*zhrinov, malim*) into meal (*manka*) and baked into bread (*khleb*), honey (*med*)—the collection of which was an important occupation among the Slavic people, as we find by the Polish laws—meat (*meuso*), milk (*mleko*), and fruit (*ovoshtiye*) formed their food. The drinks were beer (*ol*) and wine (*vino*). Kreck considers that minute details of house-building point to a habit of living in fixed residences: house (*dom*), the stable (*khlev*), the threshing-floor (*gumno*), the court (*dvor*), the village (*ves*). According to Kreck, words are to be found very early which show the development of the people from the family, the people, (*narod, yazik*). There are common terms for law (*pravo, pravda*, "right," *zakon*, "law"). Besides agricultural pursuits we have mention of the arts of braiding (*plesti*), weaving (*tkati*), tailoring in a series of common expressions for portions of apparel, carpentering (*tesati*), working in iron, etc. Of the primitive Slavic flora we have the oak (*dub*), the lime-tree(*lipa*), the acorn (*yavor*), the beach (*buky*), the willow (*vrba*), the birch (*breza*), the pine (*bor*), as also special kinds of fruit, the apple (*yablko*), the pear (*grushka* or krushka), the cherry (*vishnya*), the nut (*orekh*), and the plum (*sliva*).—(c) *Penka and Schrader claim that the Slavs originated in Europe as did so called Indo-European race altogether.*—(d) Others believe that *Slavs first entered Europe from Asia, seven or eight centuries B. C.* Those who maintain the theory that the Slavs came from the region of the river Danube sought to strengthen their views by the names of various places to be found in these districts that indicate the Slavic origin. The etymology of the names, however, is not entirely certain; there are names that appear only in the later authorities of the first centuries of our era. Some again prove nothing, as they could have arisen without the occupation of these districts by the Slavs. But the most generally accepted theory is that the original home of the Slavs was in White Russia, and Volhynia, the land of Scythian barbarians—now southern Russia. The German historian, A. V. von Schlötzer, and the Russians, N. Karamzin, Pogodin and Serge Solovyev, contend that the primitive tribes of Finns and Slavs lived in the Great Russian Plain, prior to the ninth century, and that Scandinavians coming from the north taught the Slavs their first conception of tribal government. Many claim that the Eastern Slavs dwelt in the Russian Plains before the Christian Era, that they had primitive family unions from which were formed tribes that later developed tribal unions, eventually, gravitating into the trading cities of Kiev and Novgorod. Those Slavs who lived in the valley of the Dnieper River, fell into trading in the products of the forest—wax, honey, and furs. (An ancient Russian hymn runs: "Kiev, Holy Kiev, is the mother of towns".)

The Slavs of the olden times lived, no doubt, at the very entrance to Western Europe, at the foot of the Carpathian Mountains along the

lower course of the Danube. And as a resident on the southern coast of the Baltic, Slavic forefathers were known to Tacitus, who in observing them there, asked himself whether to classify them among Asiatics or among Europeans. He answers thus: Among the latter, for they build houses, wear shields, and fight on foot, all of which is quite contrary to the actions of the Sarmatians who lived in vehicles and fight on horseback. Thus the famous history writer of the Eternal City anticipated the statements of anthropology, comparative philology, and other modern sciences. In his *Dis moribus Germanorum* (cap. XLVI) Tacitus says: "Peucinorum Venedorumque et Fennorum nationes Germanis an Sarmatis adscribam, dubito. . . . Venedi multum et moribus traxerunt . . . inter Germanos potius referuntur quia et domos fingunt," etc. No doubt, "Germani" here is taken as a generic appellation for all European "barbarians"—who evidently are not differentiated in Tacitus's mind,—whereas, "Sarmati" designates Asiatic "barbarians." The "Venedi," whatever their nationality, by the fact of being called "Germani" are classified among those whom the historians oppose to the "Sarmati" i. e., among Europeans. Serge Solovyev in his *History of Russia* (vol. I., chap. III) identifies the "Venedi" with the Slavs on the basis of Pliny's *Hist. Nat.* (I, IV, c. 13), Tacitus's *Germania* (VI, c. 7), Ptolemy's *Georgr.* (I, III, c. 5; I, V, c. 9), Peripl. in *Geogr. veteris Script, graeci minores* (ed. Hudson, I, 54-7), Jordanis's or Jornandes's *De Getarum origine et rebus gestis* (c. 5; edited by Theodor Mommsen in the *Monumenta Germaniæ Historica*).

It is certain that in very ancient times the Slavs spread over a great part of Western Europe, and it is considered probable that they formed the bulk of the population in the Balkan peninsula and Greece before the rise of the latter country as a civilized power. The theory that Eastern Europe was at a very early date occupied by the Slavs rests mainly on the evidences of an ancient Slavic language which are to be found, sometimes, overlaid with a more recent dialect and sometimes in a singular pure form, in regions which have not, so far as history shows, been colonized by Slavs. Namely, at the beginning of the Old Slavic literature in the ancient kingdom of Bulgarians, the Byzantine chroniclers of Hamartolos and Malala, which were besides of very little value, were not translated into Slavic language. These chroniclers give an account of the migrations of the peoples from the region of Senaar after the Deluge. According to this account the Europeans are the descendants of Japheth, who journeyed from Senaar by way of Asia Minor to the Balkans; there they divided into various nations, and spread in various directions. Consequently the Slavic reader of these chroniclers would believe that the starting point of the migrations of the Slavic peoples also was the Balkans and the region of the lower Danube. Because the historical authorities place the ancient tribe of the Illyrians in this region, it was necessary to make this tribe also Slavic. In the later battles of the Slavs for the maintenance of their tongue in the liturgy this opinion was very convenient, as appeal could be made for the Slavic claims to the authority of St. Jerome and even of St. Paul. Opinions which are widely current yet which do not agree with the facts are often adopted in historical writings. Among the Slavic historians and philologists supporting this theory are N. Artzybashev, Bielowsky, M. Drinov, Ivan P. Filevich, Bartholomai Kopitar, M. Leonardov, J.

Pich, Franjo Rachki, Dm. Samokvasov, Pavel J. Shafarik, August Schlötzer, Ludvil Shtur, N. Zakoski, etc. At present most scholars are of the opinion that the original home of the Slavs in South-eastern Europe must be sought between the rivers Visla and Dnyeper or Dnieper. The reasons for this belief are (1) the testimony of the oldest accounts of the Slavs, given as already mentioned by Plinius, Tacitus, and Ptolemy; (2) the close relationship between the Slavs and the Lettish people, pointing to the fact that originally the Slavs lived close to the Letts and Lithuanians; (3) various indications proving that the Slavs must have been originally neighbors of the Finnish and Turanian peoples for the historical investigations seems to show definitely that the Thraco-Illyrian peoples are not the ancestors of the Slavs, but form an independent family group between the Greeks and the Latins (there is no certain proof in the Balkan territory and in the region along the Danube of the presence of the Slavs there before the first century; on the other hand in the region of the Dnieper excavations and archæological finds show traces only of the Slavic people); (4) the direction of the general march in the migrations of the nations was always from the north-east towards the south-west, but never in the opposite direction. It can, therefore, be said almost positively that the original home of the Slav was in the territory along the Dnieper, and farther to the north-west as far as the Visla. From these regions they spread to the west and south-west. This much only can be conceded to the other view, that the migration probably took place much earlier than is generally supposed. Probably it took place slowly, and by degrees. One tribe would push another ahead of it like a wave, and they all spread out in the wide territory from the North Sea to the Adriatic and Ægean Seas. Here and there some disorder was caused in the Slavic migration by the incursions of Asiatics, as Scythians, Sarmatians, Avars, Bulgars, and Magyars, as well as by the German migration from north-west to the south-east. These incursions separated kindred tribes from one another or introduced foreign elements among them. However, taken altogether, the natural arrangement was not so much disturbed, kindred tribes journeyed together and settled near one another in the new land, so that even to-day the whole Slavic race might have crossed the frontiers of the original home and have settled at times among foreigners at a considerable distance from the native land. At times again these outposts would be driven back and obliged to retire to the main body, but at the first opportunity they would advance again. Central Europe must have been largely populated by the Slavic tribes as early as the era of the Hunnish rule of Attila, or of migrations of the German tribes of the Goths, Lombards, Gepidae, Heruli, Rugians, etc. These last mentioned tribes and peoples formed warlike caste and military organizations which became conspicuous in history by their battles, and, therefore, have left more traces in the old historical writings. The Slavic peoples, however, formed the lower strata of the population of Central Europe; all the migrations of the other tribes passed over them, and when the days grew more peaceful the Slavic tribes reappeared on the surface. L. Lénard says rightly that it is only in this way that the appearance of the Slavic peoples in great numbers in these countries directly after the close of the migrations can be explained without there being any record in history of *when* and *whence* the Slavs came and

without their original home being depopulated. The actual extent of the country originally populated by the Slavs is, no doubt, somewhat difficult to determine.

3. Leonid Andreyev claims that the Bulgars have been "always saturated with envy and hate." The famous scientist, Constantine Jirichek, who was Minister of Education in Bulgaria about 1880, says: "As a Bulgarophil, I know well that many European scientists and statesmen consider the Bulgarians as a strong people from the physical point of view, but without any talent in the matters of intellect." The well-known Austro-Hungarian Minister, Kallay, who is one of the best known of the Balkan people (he is the author of *The History of Serbia*), claims that the Bulgars overestimate themselves, that the political talent of a Stambulov is an exception, and that the Bulgarian intelligent class is without talent" (See: J. Cvijich, *Questions Balkaniques*, Paris, Attinger, 1916, chapter on "Mental Traits of the Bulgars").

CHAPTER IV

1. *N. O. Winter*, The Ukraine, past and present (*Nat. Geogr. Mag.*, vol. 34, 1918, 114-128); *G. Cleinow*, Ukraina und die Ukrainer, Berlin & Wien, 1917; *M. Hrushevsky:* (1) The historical evolution of the Ukrainian problem, London, 1917; (2) Geschichter des ukrainischen Volkes, Leipzig, 1906; (3) Die Ukrainische Frage in historischer Entwicklung, W, 1915; *Aitoff*, Carte de l'extension du peuple ukrainien, P. 1906; *Engel*, Geschichte der Ukraine, Halle, 1796; *N. Kostomarov*, Deux nationalités Russe, Lausanne, 1917; *Baron B. Nolde*, L'Ukraine sous le protectorate russe, Lausanne, 1916; *K. Nötzel*, Die Unabhängigkeet der Ukraine als einzige Rettung von der russischen Gefahr, Wien, 1916; *Ogonovski*, Ruthenische Studien, Wien, 1900; *J. Pully*, Ukraina und ihre internationale politische Bedeutung, Wien, 1916; *B. Sands*, The Ukraine, London, 1914; *A. Seelieb*, L'Ukraine et les Ukraniens, Lausanne, 1915; *Julia Romanczuk*, Die Ruthenen und ihre Gegner in Galizien, Wien, Stern, 1902, 40; *Th. Volkov*, The Ukraine Question (*"Russian Review,"* I, 1912, 106-19); *R. Andree*, Die Ruthenen in Galizien, *Globus*, XVII, 1870, 39-42, 56-61); *J. Fedvortschnik*, Le réveil national des Ukraniens, Paris, 1912; *Welytchko, G.*, Ethnographique Nation Ruthens-Ukrainienne (*Bull. Societ d' Anthrop.*, VIII, 1897, 147-51); *V. Diebold*, Ein Beitrag zur Anthropologie der Kleinrussen, Dorpat, 1886; *Golovatski G.* (translator), Die Ruthenen und ihre Wohnsitze an den Karpathen (*Mitt. Geog. Ges.*, Wien, 1876, 88-93); *J. S. Furrow:* (1) The Present Political Aspect of the Ukraine (*Free Poland*, II, Feb. 16, 1916, 15); (2) The Ukraine Question and the Ukrainian Question (*Ibid.*, II, Jan. 1, 1916, 15, 20-22; Jan. 16, pp. 7, 11-12); Since 1914 the *Ukrainische Nachrichten* are published in Vienna. *Le Revue Ukranienne* is published in Lausanne, Switzerland, since 1915. See also: *Les Origines slaves: Pologne et Ruthénie*, Paris, 1861; *Rudnitzki, St.*, The Ukraine and the Ukrainians, Jersey City, Ukrainian Nat. Committee, 1915, 369 (it is written originally in German: Ukraina und die Ukrainer, Wien, 1914, 2nd edition, Berlin, 1915); *Y. Fedorchuk*, Memorandum on the Ukrainian question in its national aspect, London, Griffiths, 1914, 44; *J. W. Hart-*

man, The Ukraine: a forgotten nation that may separate from Russia; possibilities the war holds for little known race who under Mazeppa revolted against Peter the Great; Long dreamed of freedom, or at least autonomy, at last in sight for 35,000,000 population; Scranton, Pa. The Ukranian Relief Association, 1915, 21.

1A. The term *Wind* is sometimes improperly used to apply to Slovenes.

2. See: *H. H. Howorth,* The Northern Serbs or Sorabians, and the Obodrite, (*Jour. Anthrop. Institute,* London, IX, 1880, 181-232).

3. See: Franz V. Sasinek, *Die Slovaken: eine ethnographische Skizze,* Prague, 1875, 55, 2 ed.; J. E. Vlach, *Die Czecho-Slaven,* Wien, 1879; Furdek, *Catholic Slovaks of Hungary,* Wilkes-Barre, Wis., 1916; E. Benesh, *Détruisez l'Autriche-Hongrie! Le martyre des Tchéco-Slovaques à travers l' histoire,* Paris, Delegrave, 1916, 71.

4. See: J. Suman, Die Slowenen (in *Völker Österreich-Ungarns,* Wien, 1881-2); J. W. Valvasor, *Die EHRE des Hertzogthums Crain,* Laibach, 1869; H. J. Bidermann, Zur Ansiedelungs—und Verwaltungsgeschichte der Krainer Uskoken im XVI. *Jahrhunderte* (in: *Archiv f. Heimatskunde,* V, 1882, 129-54).

5. A. H. Keene (*Man: Past and Present,* London, Cambridge University Press, 1900, 548-9) says that the Southern Slavs came from the Carpathian lands to Balkan, "who under the collective name of Sorbs (Serbs, Servians) moved southwards beyond the Danube, and overran a great part of the Balkan peninsula and nearly the whole of Greece in the sixth and seventh centuries. They were the Khorvats or Khrobats from the upland valleys of the Oder and Vistula, whom, after his Persian wars, Heraclius invited to settle in the wasted provinces south of the Danube, hoping, as Nadir Shah did later with the Kurds in Khorasan, to make them a northern bulwark of the empire against the incursions of the Avars and other Mongolo-Turki hordes. Thus was formed the first permanent settlement of the Yugo-Slavs ("South-Slavs") in Croatia, Istria, Dalmatia, Bosnia, and the Narenta valley in 680, under the five brothers Klukas, Lobol, Kosentses, Mukl, and Khrobat, with their sisters Tuga and Buga. These were followed by the kindred Srp (Sorb) tribes from the Elbe, who left their homes in Misnia and Lusatia, and received as their patrimony the whole region between Macedonia and Epirus, Dardania, Upper Moesia, the Dacia of Aurelian, and Illyria, i. e., Bosnia and Servia. The lower Danube was at the same time occupied by the *Severenses,* 'Seven Nations,' also Slavs, who reached to the foot of the Hemus beyond the present Varna. Nothing could stem this great Slav inundation, which soon overflowed into Macedonia (Rumelia), Thessaly, and Peloponnesus, so that for a time nearly the whole of the Balkan lands, from the Danube to the Mediterranean, became a Slav domain—parts of Illyria and Epirus (Albania) with the Greek districts about Constantinople alone excepted."

6. See also: C. G. Anton, *Erste Linien eines Versuchs über den Ursprung der alten Slaven,* Leipzig, 1783-1787; E. Boguslawski, *Methode und Hilfsmittel der Erforschung der vorhistorischen Zeit in der Vergangenheit der Slaven,* Berlin, Costenoble, 1902, VI+144; A. Haupt, Die Slaven in Franken (*Inter. Ar. für Ethnographie,* III, 1890, 195-6); Lefévre, A., *Germains et Slaves; Origines et croyances,* Paris, 1907; *I. Léger,* La Race Slave, Paris, Alcan, 1910; *E. H. Minns,* The Slavs (Encycl. Brit., xxx, eleventh edition); J. L. Pich: (1) *Zur rumänischun-*

garischen Streitfrage: Skizzen zur ältesten Geschichte der Rumänen, Ungarn und Slaven, Leipzig, 1886; (2) Über die Abstammung der Rumänen, Wien, 1890; K. Rham, *Die altslavische Wóhnung,* Braunschweig, 1910; Sourovetsky-Schafarik, *Die Abkunft der Slaven,* Ofen, 1828; Schafarik, *Slawische Alterthümer,* Leipzig, 2 vols., 1843-4; J. Stowik, *Die Slaven, das älteste autochtone Volk Europas,* Turocz-Szt. Marton, 1908; M. Zurkovich, *Die Slaven, ein Urvolk Europas,* Wien, Szelinski, 1911, VIII+373; E. H. Minues, *Scythians and Greeks,* Cambridge Univ. Press, 1913, XL+720. See also: Slaven und Magyaren, Leipzig, 1844; Slavs and Turks, London, 1876; France et les Slaves (*La Nation Tsheque,* I, 1915, 327-9).

7. See: B. Kopitar: (1) *Glagolita Clozianus,* Wien, 1836; (2) *Hesychii Glossographi Discipulus Russus,* 1839 (an edition of a Glagolitic text of the eleventh and twelfth centuries; (3) Prolegomena Historica (to the edition of *Texte du sacre,* 1843); F. Mikloshich, *Zum Glagolita Clozianus* (*Kais. Akad. der Wiss., Phil.-hist. Cl.,* Wien, 18, 1867, 335-7); P. J. Shafarik *Über den Erspring und die Heimath des Glagolitismus,* Prag, 1858; Taylor, *Über den Ursprung des glagolitischen Alphabets,* Berlin, 1881; Zeiler, *Les origines chrétiennes dans la province de Dalmatie,* Paris, 1906; Schafarik and Höfler, *Glagolitische Fragmente,* Wein, 1857.

8. Yaroslav, prince of Novgorod, is a son of Vladimir (980-1015). Yaroslav (1015-1044) was the Charlemagne of Russia. He did much to civilize his subjects by building towns, founding schools, and especially by ordering the compilation of the first Russian code of laws (*Russkaya Pravda*), the most prominent item of which was the limitation of the right of family feud, a limitation which was changed into total abolition after his death in 1054, by his sons, who shared the principality among them. Large additions were made to the *Russkaya Pravda* of Prince Yaroslav by subsequent princes. It has many points in common with the Scandinavian codes, e. g., trial by wager of battle, the wergild, and the circuits of the judges. The laws show Russia at that time to have been in civilization and culture quite on a level with the rest of Europe. But the evil influence of Mongols was soon to make itself felt. The next important code is the *Sudbenik* of the Tzar Ivan the Third (1462-1505), the date of which is 1497. This code was followed by that of the Tzar Ivan the Terrible (1533-1584), of the year 1550, in which there is a republication by the Tzar of his grandfather's laws, with additions. In the time of Ivan the Fourth also was issued the "Stoglav" (1551), a body of ecclesiastical regulations. We might mention also the *Ulozhenie* (Ordinance) of the Tzar Alexis (1645-1675), which abounds with enactments of sanguinary punishment. So, for instance, women are buried alive for murdering their husbands; torture is recognized as a means of procuring evidence; the *knout* and mutilation are mentioned on almost every page, etc. Some of the penalties are whimsical. So, for example, the man who uses tobacco is to have his nose cut off. This, however, was to be altered by the Tzar Peter the Great who himself practised the habit of smoking tobacco and encouraged it in others.

H. Jirichek, a Czech writer on Slavic law, published a collection on Slavic folk-laws (1880) and Slavic laws up to the thirteenth century (1863-73). See also his German works: (1) *Über Eigentumverletzungen*

und deren Rechtsfolgen nach dem altböhmischen Recht, Prag, 1855; (2) *Codex Juris Bohemici,* Prag, 1867-98; (3) *Antiquae Bohemicae Topographia Historiae,* Prag, 1892; (4) *Unser Recht vor 2,000 Jahren,* Prag, 1893; (5) *Unser Recht zur Zeit der Geburt Christi,* Prag, 1896.

9. Nestor (1056-1114), the first Russian chronicler, besides the chronicles of Kiev (*Povist' vremenych lit*) is reputed to have written the *Lives of St. Boris and Glyeb* and the *Life of St. Theodosius.* Nestor was a monk. See: *Des heiligen Nestors älteste Jahrbücher der russischen Geschichte vom Jahre 858 bis zum Jahre 1203* (translated by Scherer), Leipzig, Breitkopf, 1774; *Nestor: Russische Annalen in ihrer Slavischen Grundsprache verglichen, übersetzt und erklärt von Schlözer,* Göttingen, 1805-9 (6 vols); *Chronica Nestoris* (ed. by Fr. Miklosich; see also Miklosich's *Über die Sprache der ältesten russischen Chronisten, vorzüglich Nestors,* Wien, 1855); L. Leger, *Chronique russe dite de Nestor,* Paris, Leroux, 1884; M. P. Pogodin, *Nestor: eine historisch-kritische Untersuchung über den Anfang der russischen Chroniken,* in: *Beiträge zur Kenntniss des russischen Reiches,* vol. X, 1839; *translated into German by F. Löwe,* St. Petersburg, 1844. See also: Harasiewicz, *Annales Ruthenae,* Leipzig, 1862.

10. See: A. P. Bogdanov, *Quelle est la race plus ancienne de la Russie,* Paris, 1893; Ed. Boguslawski, *Einführung in die Geschichte der Slaven,* Jena, Costenoble, 1904, 136; E. Bonnel, *Beiträge zur Alterskunde Russlands,* St. Petersburg, 1882; F. Bradaska, *Die Slaven in Türkei* (Petermann's, XV, 441-58); A. Brückner, *Ursitze der Slaven und Deutschen* (Arch. f. slaw. Philol., XXII); N. de Bulichov, *Kurgans et Gorodietz: Recherches archéologique sur la ligne de partage, des aux de la Volga et du Dnieper,* Moscou, 1862; J. B. Burry, *Allemagne et la civilisation slave,* Lausanne, Payot & Cie., 1915, 19; A. V. Buschen, *Bevölkerung des russischen Kaiserreichs,* Gotha, 1862; G. Buschan, *Germanen und Slaven,* Münster, 1898; J. Cvijich: (1) *Die Tektonik der Balkanhalbinsel* (C. R. Congr. géol. intern., Vienna, 1904, 3470-70); (2) *Grundlinien der Geographie und Geologie von Mazedonien und Altserbien,* Gotha, Perthes, 1908; (3) *Morphologische und glaciale Studien aus Bosnien,* Wien, 1900-1903; (4) *Das Pliozäne Flusstal im Süden des Balkans* (Abh. d. k. k. Geogr. Ges. in Wien, VII, 1908; (5) *L'Ancien Lac Egéen* (Annales de Géo., xx, 1911); (6) *La Forme de la Peninsule des Balkans* (Le Globe, XI, 1900); (7) *Remarques sur l'Ethnographie de la Macédoine* (Annales de Géo., XV. 1906); (8) *Bildung und Umbildung der dinarischen Rumpffläche* (Petermann's, vol. 55, 1909); Dechelette, *Le hradischte de Stradonic en Bohême et les fouilles de Bibrache,* Paris, 1899; C. Deschman and F. v. Hochstetter, *Prachistorische Ansiedelungen und Begräbnisstätten in Krain,* Wien, 1879-83; M. E. Durham, *Some Montenegrin Manners and Customs* (Jour. Anthrop. Institute, v. 39, 1909, 85-97); Evers, *Studien zur gründlichen Kenntnis der Vorzeit Russlands,* Dorpat, 1830; Folkmar, D., *Dictionary of Races or Peoples,* Washington, D. C., Senate Doc. No. 662, 1911, 150; Gatterer, *De Slavorum origine Getica sive Dacica* (Comentat. soc. scien. Gottingensus, XI, Gottingae, 1793); T. R. Georgevich, *Serbian habits and customs* (Folk-Lore, March 31, 1917, 36-51); L. Glück, *Die Tätowierung der Haut bei den Katholiken Bosniens und der Herzegovina* (Wiss. Mitteil aus Bosnien und Herzegovina, II, 1894); S. Gopcevich, *Die ethnographische Verhältnisse Makedoniens und Alt-*

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CHAPTER V

1. R. Weinberg, in taking his stand on the study of about 7,000 measurements made in different parts of Russia, proves the extreme variety of types. The crushing majority, however, of this population is brachycephalic or roundheaded as in the other parts of Europe. He also finds that in the governments of the south of Russia (Kiev, Kharkov, and Poltava), where the distribution of cranial types ought to be fairly uniform, one meets with the most considerable digressions—the percentage of dolichocephals or longheadedness was from 1½ to 20 per cent. A. A. Ivanovsky tells us that the brachycephalic number 64 per cent among the White Russians and 74 per cent among the Great Russians and the Little Russians.

2. Perhaps the purest and most unmixed Slavic blood is to be found among the Slavic Eastern Greek Orthodox priests (Russians, Serbs, and Bulgars) who for eight centuries have constituted a hereditary class which has almost invariably contracted marriages exclusively among themselves.

3. See: *D. N. Anutchin:* (1) Sur les crânes anciens, artificillement déformés, trouvés en Russie (Congrès. int. d'anthrop., II-session, Moscou, I, 1892, 263-8); (2) Quelques Donnés pour la craniologie de la population actuelle du gouvernments de Moscou (Ibid., II, 279-86); (3) Ergebnisse der anthropologischen Erforschungen Russlands (Globus, V, 1880, 249); *R. Asmus:* (1) Die Schädelform der altwendischen Bevölkerung Mecklenburg (Arch. f. Anthrop., XXVII, 1902, 1-37); *G. Capus,* Sur la taille en Bosnie (Bull. Soc. d'anthrop., Série 4, VI, 99-103); *J. Czekanowski,* Beiträge zur Anthropologie der Polen (Arch. f. Anthrop., X, 1911, 187-95); *A. D. Elkind,* Die Weichsel-Polen, Moscou, 1896; *A. J. Evans,* 'The Eastern Question' in Anthropology (Trans. Brit. Asso. Adv. Science, 1896, 906-22); *K. Gorjanovich-Kramberger:* (1) Der paleolithische Mensch und seine Zeitgenossen aus dem Diluvium von Krapina in Kroatien (Mitt. d'anthrop. Ges., Wien, XXXI, 1901, 164-5; XXXIII, 1902, 189-217; XXXIV, 1904, 187-200); (2) Der Mensch von Krapina (Ib., 1906); (3) Der Diluviale Mensch von Krapina in Kroatia, Wiesbaden, 1906, 200; (4) Zur Frage der Existenz des Homo primigenius in Krapina (Berichte der geol. Kommission f. d. Königreich Kroatien und Slawonien, 1910); *J. van der Hoeven,* Über Die Schädel slavonischer Völker (Arch. f. Anatomie, 1844, 433-5); *A. Horvath,* Crania salonitanea: Beschreibung einer Reihe von Schädeln der altchristlichen Begräbnisstätte Salonas bei Spalato, Dalmatien (Mitt. d. anthr. Ges., XXXVI, 1906, 239-66; XXXVII, 1907, 39-57); *N. Kirkoff,* Recherches anthropologiques sur la croissance des élèves de l'École de S. A. R. le Prince de Bulgarie, a Sofia (Société d' Anthrop., VII, 1907, 226-33); *H. Klaatsch,* Occipitalia und Temporalia der Schädel von Spy verglichen mit denen von Krapina (Berliner Ges. f. Anthr., 1902, 392-409); *J. Kopernicki:* (1) Sur la conformation des crânes bulgares (Rev. d'Anthr., I, 1875); (2) Sur les crânes préhistoriques de Pologne (Compte rendu, Congri' inter. d'anthr., 8e session, 1876, 612-21); (3)

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Schädel (Ibid., XXVII, 1897, 80-5); (9) Die Serbokroaten Kroatiens und Slawoniens (Ibid., XXXV, 1905, 99-133); (9) Die Herzegoviner, verglichen mit Czechen und Deutschen aus Mähren nach Major Himmel's Messungen, Wien, Höfler, 1887, 17; *Prince Wiasemski,* La coloration des cheveaux, des yeux et de la peau chez la Serbes de la Serbie (Anthropologie de Paris, XX, 1909, 353-72); *S. Zaborawski:* (1) Les Slaves de race at leur origines (Bull. et mém. de la soc. d'anthrop. de Paris, 1900); (2) L' Autochtonisme des Slaves en Europe (Rev. l'école Anthr., XV, 1905); (3) Penetration des Slaves et transformation céphalique en Bohême et sur la Vistula (Ib., XXVI, 1906, 1-17); (4) Crânes des Kourganes préhistoriques, scytiques, drevlanes et polanes (Soc. d'anthr. de Paris, I, 1900, 451-66); *R. Zampa,* Anthropologie illyrienne (Rev. d'anthr., I, 1886, 624-47); *N. Y. Zograf:* (1) Ueber altrussische Schädel aus dem Kreml (Burg) von Moscow (Arch. f. Anth., XXIV, 1896, 41-63); (2) Les types anthropologiques des Grand Russes des gouvernements du centre de la Russie (Congr. inter. d' anthr., IIe session, Moscou, II, 1893, 1-12); (3) Note sur les methodes d'anthropométrie sur le vivant pratiques en Russie (Ib., 13-24).

4. General Suvarov (d. 1801) answers to Emperor Paul's (1796-1801, son of Catherine II) demand for dress reform of soldiers: "Hair-powder is not gunpowder; curls are not cannon and tails are not bayonets."

5. George Christopher Lichtenberg, in his *Leben des Kopernikus* (see his "Physikalisch-Mathematische Schriften," Berlin, 1884, vol. I, p. 51) claims, after pointing out the scientific and moral greatness of the genius of the Slavs: "If this was not a great man, who in this world can lay claim to this title?" It is interesting to note that Dr. Martin Luther said of Kopernik that he was "a fool who turned upside-down the whole art of astronomy." He went early to Italy, and was appointed professor of mathematics at Rome (1500). He at length returned to Poland, and devoted himself to the study of astronomy. He took holy orders and obtained canonry at Frauenburg (1505). Having spent 20 years in observations and calculations, he brought his scheme to perfection, and established the theory of the universe which is now everywhere received. In 1530, he completed his great work (*De Revolutionitus Orbium*) which described the true system of the sun, stars and planets. This he did not publish until twelve years later, probably through fear of ecclesiastical censure.

6. In 1616 Galileo is threatened with punishment unless he undertakes not to teach the Copernican system in future; the views of Kopernik are condemned, having hitherto escaped owing to the preface of Osiander. In 1632 Galileo's *Systems of the World* (a dialogue between a doubter, a Ptolemaic, and a Copernican) is licensed at Florence and Rome, but examined by the Inquisition, which summons him to Rome (1633), compels him to recant his Copernican utterances, and confines him to his home. A. Favaro in his *La Condanna di Galileo e le sui conseguenze per il progresso degli studi* ("Scientia," XIX, April, 1916) shows that the thesis of the Jesuit Adolph Müller (in his book: *Der Galileo-Prozess,* 1632-1633, *nach Ursprung, Verlauf und Folge,* Freiburg in Bresgau, 1900)—that the Church, by the degree of 1616 and the condemnation of Galileo in 1633, did not give any blow to astronomical research, but helped science by calling attention to the Kopernik system,

is shown in detail, especially by the conduct of Descartes, is false.

7. Milich or Milicz was born at Kremsier, Moravia. He entered holy orders, and was attached to the Court of the Emperor Charles the Fourth. He became a canon and later archdeacon. In 1363 he resigned his appointments, giving himself up to preaching, and was very successful. He went to Rome in 1367 to expound his views as to ecclesiastical abuses, but was thrown into the prison by the Inquisition, from which he was released by Pope Urban the Fifth, on his arrival from Avignon in the autumn of 1367. He returned to Prague, where he preached daily with greater success than ever till in 1374 he was summoned before the Papal Court of Avignon, upon complaint as to his orthodoxy, preferred by the clergy of Prague. He obeyed, and the complaint, after investigation, was dismissed. He died in Avignon on June 29, 1374. (See *Fr. Palacky,* Die Vorläufer des Hussitenthums, Prag, 1869; *Lechler,* Johann von Wiclif und die Vorgeschichte der Reformation, Leipzig, vol. II, 1873.)

8. It is very interesting to note that Komensky came near to being President of Harvard College. In his *Ecclesiastical History of New England* (p. 128), Cotton Mather says: "That brave old man, Johannes Amos Comenius, the fame of whose worth hath been Trumpetted as far as more than Three Languages (Whereof every one is indebted unto his Jänua) could carry it, was agreed withal by our Mr. Winthrop, in his travels through the Low Countries, to come over into New England and Illuminate this College and Country in the quality of President: But the Solicitations of the Swedish ambassador, diverting him another way, that Incomparable Moravian became not an American." It is interesting to see that the Germans claim Comenius (and even Copernicus and Hus) as Germans. Herr H. Schulz in his *Die Schulreform der Sozialdemokratie* (Leipzig, 1911, p. 247) says: "Der Deutsche Amos Comenius," etc., etc. He is known to the whole world by his works *Janua Quatuor Linguarum Reserata* (1631), where he explains his system of learning Latin, Italian, French, and German; *Orbis Sensualium Pictus* (1658), the child's first picture-book; *Opera Didactica Magna* (1657), the most systematic book on school education, where he condemns the system of mere memorizing in school, then in use, and urges that the pupils be taught to think—teaching should be, as far as possible, demonstrative, directed to nature, and develop habits of individual observation: The pupils should "learn to do by doing"; education should be made pleasant; the parents should be friends of the teachers; the schoolroom should be spacious, and each school should have a good place for play and recreation. All children, rich or poor, noble or common, should receive school instruction, and all should learn to the limits of their latent capacities. Children should learn to observe all things of importance, to reflect on the cause of their being as they are, and on their interrelations and utility, for they are destined to be not merely spectators in this world, but active participants, etc. Comenius became in 1649 chief Bishop of the Bohemian Brothers, but he was the last Bishop of these Brethren. See: *Laurie,* John Amos Comenius, Bishop of the Moravians: His Life and Educational Works, London, 1884; *Löscher,* Comenius: der Pädagog und Bischof, Leipzig, 1889; *Müller,* Comenius: ein Systematiker in der Pädagogik, Dresden, 1887. *J. A. Komensky,* Comenius writes a letter (Educ. Review, vol. 54,

1917, 487-94) *W. S. Monroe,* J. A. Comenius (*La Nation Tcheque,* II, 1917, 341-3, 365-6); *A. Vrbka,* Leben und Schiksale, J. A. Comenius, Znaim, 1892; *Anton Gindely,* Über das Comenius Leben und Wirksamkeit in der Fremde, Znaim, 1892, 2nd edition.

9. He was a pupil of Hus and the theoretical expounder of his master's doctrines. In his works (such as "The Net of Faith," "Book of Expositions of Sunday Lessons," etc.), various religious problems are treated in a surprising manner.

10. It is interesting to note that scientific postulates of modern school reforms (*Arbeitschule, Tatschule, Doing-School, école sur le mesure,* Montessori School, etc.) are nothing more but applications of Tolstoy's suggestions for children to do things. He says: "Let them do all they can for themselves—carry their own water, fill their own jugs, wash up, arrange their own rooms, clean their boots and clothes, lay the table. Believe me, that unimportant as these things may seem, they are a hundred times more important for your children's happiness than a knowledge of French or of history. These things train the children to simplicity, to work and to selfdependence. If you can add work on the land, if it be but a kitchen garden, that will be well. Believe me, that without that condition there is no possibility of a moral education, a Christian education or a consciousness of the fact that men are not naturally divided into the classes of masters and slaves, but that they are all brothers and equals." See Tolstoy's *Pedagogical Articles* (Boston, Estes & Co., 1904, 360), translated by Prof. Leo Wiener of Harvard University. Also: *E. Crosby,* Tolstoy as Schoolmaster, London, 1904; *Sadler, M. E.,* Education according to Tolstoy (*J. of Educ.,* London, XLII, 1911, 213-4); *L. Tolstoy:* (1) La liberté dans l'école, Paris, 1888; (2) Le progrès et l' instruction publique en Russie, Paris, 1890.

11. See his works: (1) *Dissertationes dual de viribus vivis* (1745); (2) *Theoria philosophia Naturalis* (1758, 2. ed., 1762; here he explains a theory of centres of force); (3) *De continuitatis lege* (1754), (4) *Del Porto di Rimini,* Memoire, Pesaro, 1767, 71, and many other.

12. This study of Girardeau says: "On the 2d of September, 1897, Nikola Tesla, the famous American engineer, applied for patent protection on a system of transmission of electrical energy without wires (patent No. 645,576).

"In his patent, not only does Tesla insist on resonant attunement of the four circuits, but he even gives values of capacities and self-inductances to this effect. This is the same engineer who was developing wireless telegraphy in 1893, three years before anybody else. To appreciate the full value of Tesla's invention concerning the employment of four syntonized circuits, one should not read the French patent of the same epoch, because it is not a translation of the American. Indeed, one finds in the American patent extraordinary clearness and precision, surprising even to physicists of to-day, when considering that Tesla spoke of phenomena in regard to which we obtained true information only several years later, so that in 1897 nobody understood him and he appeared to many other physicists like one of the enlightened. Later, when it was recognized that the application of resonance to wireless telegraphy was a capital invention, a number of detractors became infuriated against the work of Tesla. They produced documents of 1891, 1893 and 1896, from which they made it appear that the celebrated

American engineer 'either doubted the utility of application of the principle of resonance or gave insufficient explanations of syntonization.'

"These objections do not deserve even an examination. All that Tesla may have said before his invention can detract nothing from the latter and we shall see that he had good reasons to entertain doubts regarding the method of application of the resonance principle. It was made part of Mr. Swinburne's opinion to destroy the work of Tesla, but the question put before this English specialist was whether an invention of Telsa dating from 1893 (in transformers) foresaw the syntonization of four circuits used in wireless telegraphy. Mr. Swinburne was not examined on the work of Telsa of 1897 relative to this latter application of resonance.

"Others pretend that the Tesla patent does not bear on wireless teleg raphy. 'Since,' they say, 'the Tesla patent has for its title: System of Transmission of Electrical Energy, it cannot be for a moment admitted that Tesla thought in this patent of wireless telegraphy; he would have mentioned it together with lamps and motors had he wanted to consider it as one of the powerful industrial actions for which the currents were intended; indeed, it is too uncertain to pretend that the current destined, in principle, for electric lighting and motive power should, in the inventors thought be likewise applied to such subtle and delicate action as wireless telegraphy demands.'

"This assertion is disconcerting and inexplicable, if one only takes the trouble to read the text of the patent from which we quote *in extenso* the following limpid passage:

" 'While the description here given contemplates chiefly a method and system of energy transmission to a distance through the natural media for industrial purposes, the principles which I have herein disclosed and the apparatus which I have shown will obviously have many other valuable uses as, for instance, when it is desired to transmit intelligible messages to great distances. . . .'

"It is evident that this is precisely what was named wireless telegraphy.

"Undoubtedly, Tesla thought that the most fruitful and remunerative application of his invention was the transmission of energy to distance, but as he specified that his invention of the four circuits in resonance was especally applicable to wireless telegraphy, it would be without precedent if this precaution taken by him would not confound any one who would be narrow enough to say, 'I am the inventor of the four syntonized circuits for wireless telegraphy.' It is Tesla who is the true inventor of wireless telegraphy with four accorded circuits, and it is certain that none will dare to detract from his merit by the objection that he has left to others the trouble of profiting from financial results of enterprises based on his invention.

"Nothing distinguishes his system from that which came into use several years later; while he foresaw the employment of a high frequency alternator in the primary circuit, which we have since designated as wireless telegraphy without sparks, he likewise foresaw the employment of an oscillator utilizing the discharge of a condenser, that is a system with sparks.

" 'The transmitting apparatus was in this case,' he says, 'one of my electrical oscillators, which are transformers of a special type, now well

known and characterized by the passage of oscillatory discharges of a condenser through the primary.'

"Then he even gives, by way of illustration, the numerical value of the condenser (4-100 of a microfarad), and says that the discharge of the condenser could be effected by a mechanical brake.

"Tesla also foresaw that at the receiver any kind of means might be employed in the secondary circuit for utilizing or revealing the energy received. It is known, however, that Tesla is the inventor of the contact detector which is everywhere employed to-day.

"And all this is not only in his patents of 1897, but can also be found in the reviews of 1898 and 1899, and especially in the Electrical Review with numerous developments, illustrations and accounts of experiments. 'What cruel injustice would it be now to try to stifle the pure glory of Tesla in opposing him scornfully with the present reputation of those who had the chance to be understood by the financiers, probably because they added to other talents the ability of knowing the language of business!'

"Clearly, then, in 1897 Tesla, the inventor of resonance wireless telegraphy, was not understood.

"In 1898, M. Ducretet also made experiments in France, using resonance, as is attested by publications of the epoch and his laboratory record which we have carefully consulted.

"Now, then, we are enlightened regarding the advent of resonance in wireless telegraphy, but precisely at this time, when we render justice to Ducretet and the illustrious Tesla, we shall expose the inconvenience of the systems they have invented to reach this conclusion: that a good system of modern wireless telegraphy cannot be composed of four circuits in synchronism. What profound insight did Tesla have in 1893, doubting already the benefits of the application of resonance at the very moment when he thought of it for the first time! His caution beautifies and completes his discovery, because it was a step toward the truth."

13. *N. Tesla:* (1) The Problem of Increasing Human Energy, with special reference to the Harnessing of the Sun's Energy (Century Mag., June, 1900, 175-210); (2) Unttersuchungen über Mehrphasenströme, Halle, 1895; (3) The Transmission of Electrical Energy Without Wires as a Means for Furthering Peace (Electrical World & Engineer, Jan. 7, 1905, 21-4); (4) The Transmission of Electrical Energy Without Wires (Ibid., March 5, 1904, 429-31); (5) Experiments with alternative currents and high frequency, a lecture, N. Y., McGraw, 1904, IX+162, 2. ed. (1. ed. 1892); (6) Extracts from a lecture delivered before the Franklin Institute, Feb., 1893, N. Y., Berllatt & Co., 1904, 21; (7) High frequency oscillators for electrotherapeutic and other purposes (Elec. Eng., 26, 1898, 477-81).

14. *Wright, J.,* Some novel inventions of Nikola Tesla (Electrical Engineer, vol. 32, 1900, 190-1); *Th. C. Martin:* (1) Nikola Tesla (*Century Mag.,* vol. XLVII, pp. 582-5); (2) The inventions, research and writings of Nikola Tesla, New York, 1894; *O. S. Marden,* Talks with Great Workers, Chap. XXIX; The discoverer of two hundred inventions: Success found in hard work, N. Y., Crowell & Co., 1911, 179-184; *Ph. Atkinson,* Power transmitted by electricity, etc., N. Y., Van Nostrand Co., 1914, 4th. ed., pp. 56-64; Tesla's latest invention: Details of an invention which may assure the peace of the world (Electrical Eng.,

33, 1898, 305-18, 312); Tesla's Electrical Control of moving vessels or vehicles from a distance (Ibid., 26, 1898, 489-91); The Tesla Patents: Sweeping decision in favor of these patents by the U. S. Circuit Court (Elec. Rev., 37, 1900, 288-91); Bulletin de la Société internationale des électriciens, Paris, 1892; *H. Gernsback,* Edison and Telsa (Electrical Experimenter, III, 1915), etc.

15. Vladika means Bishop. In Montenegro (-Crna Gora; Black Mountains) members of the Petrovich-Njegosh family were bishops as well as political rulers. It was in 1516 when the Prince resigned and the Vladikas, or Prince Bishops, begin to rule. It was Vladika Danilo Petrovich, uncle of the present King of Montenegro, who first assumed the title of Prince as an hereditary one.

16. Zizka, the general of the insurgents, took up arms in 1419 against the Emperor Sigismund, in order to revenge the deaths of Jan Hus and Jerome of Prague, who had been cruelly burned at the stake for their religious faith. Zizka never suffered defeat. He took Prague, threw the senators of the city out of the palace windows, *ex more majorum,* and went through Bohemia, burning the Catholic churches and slaying monks. The funeral pile of Jan Hus had kindled a terrible war. Emperor Sigismund sent forth all the forces of the Empire in vain against the Husites, and in vain the Pope caused a crusade to be preached. He defeated the Emperor in several pitched battles, and gave orders that after his death, they should make a drum out of his skin. The order was most religiously obeyed, and those very remains of the enthusiastic Jan Ziska proved for many years fatal to the Emperor, who, with difficulty, in the space of 16 years, recovered Bohemia, assisted by the mighty forces of Germany. The insurgents were 40,000 in number, and well disciplined. See: *Vl. Tomek,* J. Zizka, Prag, 1882; *Millauer,* Diplomatisch-historische Aufsätze über J. Zizka von Trocnow, Prag, 1824. Meissner was the author of an epic poem on Zizka which passed several editions; and George Sand (=Madame Devant) wrote a prose "Life."

17. See: *Huneker,* Chopin: The Man and His Music, N. Y., 1900; *Finck,* Chopin and Other Musical Essays, London, 1899; *M. Karasowski,* Frédérick Chopin, London, 1879; *Jean Kleczynski:* (1) F. Chopin, Paris, 1880; (2) Chopin's Greater Works, London, Treeves, 1915; *Ch. Willeby,* F. Chopin, London, Low, 1892; *G. C. Jonson,* A Handbook to Chopin's Works, N. Y., 1905; *E. C. Kelley,* Chopin the Composer, N. Y., 1913; *Georg Sand,* Chopin: Sketches from "A History of My Life" and "Winter in Majorce," Chicago, Clayton, 1892; *H. Lichtentritt,* F. Chopin, Berlin, 1905; *E. Redenbacher,* Chopin, Leipzig, 1911; *A. Weissmann,* Chopin, Berlin, 1912; *F. Hoesik,* Chopin's Life and Works, 1912; *E. Granche,* F. Chopin, Paris, 1913; *M. Karlowicz,* Souvenirs inédits de Chopin, Paris, 1904; *B. Scharlitt,* F. Chopin's Gesammelte Briefe, Leipzig, 1911; *N. H. Dole,* A score of Famous Composers, N. Y., Crowell & Co., 1891, 400-71); *Liszt,* Life of Chopin, London, 1877; *Niecks,* Chopin as Man and Musician, London, 1889.

18. Even the vocal music of the Russian Greek or Eastern Orthodox Church was famed for its beauty before the close of the eighteenth century, when the Imperial Chapel, the outcome of the Chapel of the Tzars of Moscow, had already been founded. For the composition of its choir selection was made "from amongst the peasants of Ukraine, the prov-

ince famed for its beautiful voices" (See: Arthur Pougin, *A Short History of Russian Music,* New York, Brentano, 1915, p. 11). Russian Holy Music is excellently represented by Archangelski, Bortniansky, Panchenko, Turchaninov, Vinogradov and many other church composers. The sacred music of the Slavic liturgy inspired the author of *Music in the History of the Western Church* (N. Y., Scribner, 1904), and *The Study of the History of Music* (N. Y., Scribner, 1906, 409), etc. In the first volume Professor E. Dickenson says: "The usages of chorus singing in the present era do not prepare singers to cope with the peculiar difficulties of the *a cappella* style; a special education and an unwonted mode of feeling are required for a appreciation of its appropriateness and beauty. Nevertheless, such is its inherent vitality, so magical is its attraction to one who has come into complete harmony with its spirit, so true is it an exponent of the mystical submissive type of piety, which always tends to reassert itself in a rationalistic age like the present, that minds of churchmen are gradually returning to it, and scholars and musical directors are tempting it forth from its seclusion. . . . Little by little the world of culture is becoming enlightened in respect to the unique beauty and refinement of this form of art." Bishop Burry, in his *Here and There in the War Area* (N. Y., 1917, p. 271) is also very enthusiastic about the Russian and Serbian sacred music. Very Rev. Sebastian Dabovich, a high Serbian priest in the United States, says this in his *The Office of the Holy Communion set to music, adapted from the Serbian Liturgy* (N. Y., Gray Co., 1918, pp. 32): "The music of the Serbian Church has for its historic basis the eight Tones and sixteen Variations of St. John Damascene. In its present form it reflects, faithfully, the national spirit of the Serb, and is not without the pathos inseparably connected with a little nation made great by its loyalty and sufferings. . . . In the Serbian Church the music is sweet. With the Bulgarians it is militant. While in the great Russian Church, where all these characteristics have been retained and borrowed, the grand finale of triumph has been attained in this holy and most inspiring art." (In 1794, the Serbian Patriarch for the Austro-Hungarian Serbian Orthodox people, Stratimirovich founded the Serbian theological seminary at Sremski Karlovci, Slavonia, and appointed the Archimandrite Krstich to be the official instructor of Church music. *Karlovachko Pyeniye* or the Sacred Music of Karlovci is now highly beloved by all Serbs.) See also: *Father Nikolay Velimirovich,* Molitva Gospodnja, London, 1917 (second edition). *F. Burgess & V. Yanitch,* The music of the Serbian Liturgy, London, 1917, 32; *Neale,* Hymns of the Eastern Church, London, 1899.

19. V. R. Savich in his above mentioned book (pp. 49, 50, 51, 52, 53, 57, 58) says this about the culture and civilization in the Republic of Ragusa:

In the fourteenth century the Serbo-Croatian republic of Ragusa prohibited the slave trade and proclaimed that every slave found on its territory would be set at liberty and treated like a free man. . . .

. . . . The same may be said of the Ragusan building art and poetry. Here the main influence was Italian, but the artist never blindly or slavishly followed his model. He was never anxious to preserve the absolute purity of a style, but leaving room for his own personal inspiration, he produced works such as the Rector's palace, which by their har-

mony of *ensemble* and the exquisiteness of original detail may rank among the best achievement of the European building art, and of which Professor Freeman has said:

"To our mind this palace really deserves no small place in the history of the Romanesque art. One or two capitals show that the Ragusan architect knew of the actual Renaissance. But it was only in that one detail that he went astray. In everything else he started from sound principles, and from them vigorously developed for himself. And the fruit of his work was a building which thoroughly satisfies every requirement of criticism, and on which the eye gazes with ever-increasing delight, as one of the fairest triumphs of human skill within the range of the builder's art. . . . But the palace must not be spoken of as if it stood altogether alone among the buildings. . . ." (See: Edward A. Freeman, *Sketches from the Subject and Neighbour Lands of Venice*, Macmillan & Co., 1887).

And the reader must bear in mind that many of the finest works of Serbian architecture have been ruined by the Turks, and many of the most famous Ragusan churches and palaces were destroyed by the great earthquake in 1667; but the remains still testify to the high standard of culture attained by the Southern Slavs before the arrival of the Turks.

"Such buildings as these, now so few, make us sigh over the effects of the great earthquake, and over the treasures of art which it must have swallowed up. If Ragusa in her earlier days contained a series of churches to match her civic arcades, she might claim in justly artistic interest to stand alongside of Rome, Ravenna, Pisa and Lucca. Her churches of the fifteenth century must have been worthy to rank with anything from the fourth century to the twelfth. . . . In any case the Dalmatian coast may hold its head high among the artistic regions of the world" (Ibid., p. 258).

Their social development could be fairly compared with the most civilized countries in Europe. In that respect Touqueville, who was at Ragusa in 1805, describes the social conditions of the people as follows:

"The peasants were serfs and attached to the land and sold with it. But their master could not kill them, and if he ill-treated them they could go to another. The peasants did not complain of their lot, and the men being much better than the laws, the state was flourishing. . . . The peasants were splendid fellows, but absolutely obedient to their masters. It was the ancient respect for a caste, which being unmilitary was peaceful and debonair. There was no secret police, no gendarmes. In 1805 the first capital sentence in twenty-five years was pronounced; the city went into mourning and an executioner had to be sent from Turkey."

An English author, Thomas Watkins, in 1789 spoke of Ragusa: "They have more learning and less ostentation than any people I know, more politeness to each other and less envy. Their hospitality to the stranger cannot possibly be exceeded; in short, their general character has in it so few defects that I do not hesitate to pronounce them (as far as my experience of other people will permit me) the wisest, best and happiest of states."

Comparing with Ragusa the Dalmatian coast subjugated by Venice he wrote:

"I discovered that the wretched government of Venice had, by sending out their Bernadotti or famished nobility to prey upon the inhabitants, rendered ineffectual the benefits of nature. What a contrast between them and the citizens of Ragusa" (See: Th. Watkins, *Travels Through Switzerland to Constantinople*, vol. II, letter XLII, p. 331).

Dubrovnik never ceased to be a place of the muses, cultivating science, art and literature. Professor E. A. Freeman, who so highly appreciated the achievements of Ragusa in this respect, said of her: "But there is Ragusa, there is one spot along the whole coast from the Croatian border to Cape Tainaros itself which never came under the dominion either of the Venetian or of the Turk. In this Ragusa stands alone among the cities of the whole coast, Dalmatian, Albanian and Greek. Among all the endless confusions and fluctuations of power in those regions, Ragusa stands alone as having ever kept its place, always as separate, commonly as an independent commonwealth. It lived on those coasts till the day when the elder Bonaparte in mere caprice of tyranny without provocation of any kind declared one day that the republic of Ragusa had ceased to exist."

CHAPTER VI

1. See: *A. Brückner*, Aus der slawischen Gelehrtenwelt (Russ. Rev., XVII, 1880, 289-321); *B. Petronijevich*, Slav achievement in advanced science, London, 1917, 32; Slavische Philosophie, enthaltend die Grundzüge aller Natur- und Moralwissenschaften, nebt einem Anhang über die Willensfreiheit und Unsterblichkeit der Seele, Prag, 1855.

2. *Berneker, E.*, Slawische Chrestomatie, Strassburg, 1902; *C. Courriere*, Histoire de la Littérature Contemporaine chez les Slaves, Paris, 1879, 471; *Eichhorf*, Histoire de la langue et de la littérature des Slaves, Paris, 1839; *M. Gastner:* (1) Ilchester Lectures on Greco-Slavonic Literature and its relation to the folk-lore of Europe during the Middle Ages, London, 1887; (2) Slavonic Fairy Tales, London, 1889; *J. Karasek*, Slawische Literaturgeschichte, Leipzig, 1906; *Krek, Gr.*, Einleitung in die Slawische Literaturgeschichte, Graz: Akademische Vorlesungen, Studien und kritische Streifzüge, Graz, 1874, 336 (second ed., Graz, 1887); *Kohl*, Introductio in Hist. et Rom. Litt. Slavorum; *L. P. M. Leger:* (1) Études Slaves: Voyages et Littérature, Paris, 1875, VIII+347; (2) Nouvelles Études Slaves: Histoire et Littérature, Paris, 1880, III+406; (3) La Russe et l'Exposition de 1878, Paris, Delagrave, 1879; *M. Murko:* (1) Die Kultur osteuropäischen Literaturen und die Slawischen Sprachen, Berlin & Leipzig, 1908; (2) Deutsche Einflüsse auf die Anfänge der slawischen Romantik, Graz, 1897; *A. N. Pypin & V. D. Spasovich*, History of Slavic Literatures, translated into French (Paris, 1800-4, 2 vols.), and German (Leipzig, 1878-9) from the Russian; *I. Singer* (Edit.), The Slavonic Classics, N. Y., 1915, 20 vols.; *F. Spina*, Beiträge zur den Deutsch-slawischen Literaturbeziehungen, Prag, Bellmann, 1909; *Mrs. Talvj*, Historical Views of the Languages and the Literature of the Slavic Nations, London, 1850.

3. See: *E. de Kerbedz*, Sophie de Kovalevsky, Benidiconti del circolo mathematico di Palermo, 1891; *I. Hapgood*, S. Kovalevsky (*Cent. Mag.*,

May-Oct., 1895, 536-9); *F. Franklin,* Apropos of Sonya Kovalevsky (*Ibid.,* Nov.-April, 1896, 317-8); *G. Retzius,* Das Gehirn des Mathematikers Sonja Kovalevsky, Stockholm, 1900; *L. M. Hanson,* Six Modern Women: Psychological Sketches, Boston, 1896 (from German).

4. *W. A. Tilden,* Mendeleeff: Memorial Lecture (Jor. Chem. Society, v. 95, p. 2,077). Mendelyev's works in foreign languages are: (1) *Elements of Chemistry* (London, 1905, 2 vols.); (2) *Attempt toward a Chemical Conception of the Ether,* New York, 1904; (3) *La loi périodique des éléments chimique,* Paris, 1879.

5. *Richter,* Geschichte der Medizin in Russland, Moskau, 1813-17; *Max. Heine,* Fragmente zur Geschichte der Medizin in Russland, St. Petersburg, 1848; St. Petersburger Medizinische Wochenschrift, 1900-4; *J. J. Bellermann,* Bewerkungen über Russland in Rücksicht auf Wissenschaft, Kunst und Religion, Erfurt, 1788, 2 parts; *V. Agafonoff,* La science russe pendant la guerre (*L'Eclo de Russie,* II, 1916, No. 14-15, pp. 4-5); Die Reform der russischen Universitäten nach dem Gesetz von 23. Aug. 1884, Leipzig, 1886, VI+246; *A. Casselmann,* Commentar zur russischen Pharmocopoe, St. Petersburg, 1861; Pharmacopea Rossica (issued by command of the Empress Catherine IInd), Petropoli, 1782.

6. *F. L. Wells,* Von Bechterew and Übertragung (J. of Phil., Psych. and Sci. Methods, XIII, 1916, 354-5).

7. *Ognev, A.,* The Russian Idealist Philosopher, Lopatin (Russ. Rev., II, 1913 No. 1, 138-52; No. 2, 124-42).

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CHAPTER VII

1. Poland had over 400,000 books in the Zaluski Library of Warsaw, the largest collection in the European continent if not in the world. See: *Sir John Bowring,* Specimens of the Polish Poets, London, 1824; *Bogdanovich,* Kraszewski in seinem Wirken und seinem Werken, Leipzig, 1879; *A. Brückner:* (1) Geschichte der polnischen Literatur, Leipzig, Amelang, 1907, 628; (2) Die Osteuropäischen Literaturen, Berlin, 1908; *B. Chlebowski,* Contemporary Polish Literature (Russ. Rev., II, 1893, 95-113); *J. S. Furrow,* Essentials of Polish Life (*Free Poland,* II, 1915); *V. Jagich,* Korollarien zum Bogarodzica-Lied (Arch. f. sl. Philol., XXVII, 1905, 265-68; 1408—the oldest existing copy of the *Piesn Boga Rodzica*); *J. Kudlicka,* Selected list of Polish books, Chicago, 1913, 20; *Lipnicki,* Geschichte der polnischen National-literatur, Mayence, 1873; *Löwenfeldt,* Jan Kochanowski und seine lateinische Dichtungen, Posen, 1878; *H. Nitschmann,* Geschichte der polnischen Literatur, Leipzig, Friedrich, 1889, VIII+535, 3 ed.; *K. de Proszynski,* Polands gift to civilization (N. Y. Times Current History, III, 1915, 177-8); *Przyborowski,* Jan Kochanowski, Posen 1857; *G. Sarrazini,* Les grands poéts romantique de la Pologne (Mickiewicz, Slowacki, Krasinski), Paris, Perrin, 1906, XIII+341 (Brandes says: "Mickiewicz is the eagle, Krasinski the swan, Slowacki the peacock, among the winged spirits of Poland); *Soboleski,* Poets and Poetry of Poland, Chicago, 1881; *M. Swietalski,* Geschichte der polnischen Literatur, Kempten, Kösch, 1908, 186; *K. Lach-Szyrma,* Letters literary and political on Poland, Edinburgh, 1823; Die Kulturschaetze Polens (Polen, II, No. 1, 1916, 149-52); Die Wiedergeburt der polnischen Hochschulen im Warschau (Ibid., I, No. 4, 1915, 217-8); Die Warschauer Hochschulen (Polen, I, No. 4, 1915, 218-24, 255-6, 292-4, 380-3); Higher Education in Poland (*Free Poland,* III, Dec. 1, 1916, 7, 9); Medicine in Poland (*Ibid.,* I, Aug. 16, 1915, 14); Productions of Books in Poland (Ibid., III, Feb. 15, 1917, 13).

2. Thaddeus Kosciuszko leads a revolt in 1791 against the Russians, who are expelled from Warsaw. A Prussian army in vain besieged the capital; but Suvarov arrives, defeats and captures Kosciuszko, and takes the city. He came to America. He was engaged during the American revolution, as chief engineer in construction of the fortification at West Point and later became adjutant to George Washington. Kosciuszko, the trained tactician and military expert, when presented to George Washington was asked: "What can you do?" replied without affectation or hesitation: "Try me and see." This so pleased Washington that he made him an aide and a military advisor, entrusting with him much of the arduous work of organizing his troops. And Kosciuszko made good, for within eight months Congress appointed him

chief engineer of the Continental Army with the rank of Colonel. In speaking of Kosciuszko, Thomas Jefferson said: "His deeds in our behalf have naturalized him as an American. He is no foreigner." See Mickiewicz's poem *Pan Thaddeus* or, The last foracy in Lithuania: a story of life among Polish gentlefolk in the years 1811 and 1812, in twelve books (1834) where he sketches Polish life. Georg Brandes has said of *Pan Tadeusz* that it is the only successful epic the nineteenth century produced. This poem made Mickiewicz to become to Poland what Dante is to Italy or what Homer was to Greece. Prof. George R. Noyes of California University translated it into English, (N. Y., Dutton, 1917). See: *L. J. B. Chodzko,* Biographie de Général Kosciuszko, Fountainebleau, 1837; Kosciuszko (Free Poland, Oct. 15, 1917, 17-29); *W. M. Black,* Kosciuszko as an American engineering officer (*Ib.*, IV, 1917, 20-1); *M. Kwaski,* Kosciuszko: patriot, soldier, idealist (*Ib.*, IV, 1917, 18-9); *J. S. Skibinski,* Kosciuszko and his social vision (*Ib.*, IV, 1917, 21-2); Kosciuszko as Viewed by His American Compatriots (*Ibid.*, IV, 1917, 23-5); Kosciuszko Day (*Ibid.*, IV, 1917, 39-41); *K. Falkenstein,* Thaddäus Kosciuszko, Leipzig, 1834, 2. ed.; *Arnold,* Tadeusz Kosciuszko in der deutschen Litteratur, Berlin, 1898; *S. Askenazy,* Th. Kosciuszko (Pol. Rev., I, 1917, 393-417); Kosciouszko and the Negroes (Free Poland, II, Sept. 1, 1916, 4); Kosciouszko (*Ib.*, IV, 1917, 17); Kosciuszko the Lover of Liberty (*Ib.*, II, Feb. 16, 1916, 19); Kosciuszko and General White (*Ib.*, IV, 1917, 19-20).

3. Casimir Pulaski (1748-1779) came to America at the start of the Revolutionary War and soon after was assigned to George Washington's personal staff. Later for gallant service at Brandywine he was made a Brigadier-General. He was mortally wounded at an unsuccessful attack on Savannah (Oct. 9, 1779) and died two days later on board ship. Congress voted a monument to his memory and though this vote has never been carried into execution, Lafayette laid the corner-stone of a monument in Savannah in 1824, and this was completed in 1855.

4. See also: Essentials of Polish Literature (*Free Poland,* III, Nov. 16, 1916, 4, 11; Dec. 1, 1916, 11-4; Dec. 16, 1916, 9-12); English Art and Literatur in Poland (*Ibid.,* Sep. 16, 1915, 10); A Chapter from Count St. Tarnowski's History of Polish Literature (*Ibid.*, II, Feb. 1, 1916, 13-4); Polish Writers and the War (*Ibid.*, II, Aug. 16, 1916, 7); The Geographical Centre of Europe: Warszaw (*Ibid.*, I, Aug. 16, 1915, 9-11); *J. Dlugosz,* Closing Paragraphs of the Conclusion to the History of Poland (*Ibid.*, II, Oct. 16, 1915, 24-5); *W. Perkowski,* Death of Poland's Grand Old Man: Colonel S. Milkowski (*Ibid.*, I, May 1, 1915, 28-9; May 16, 1915, 6-7); Andrew Bobola the Prophet (*Ibid.*, II, April 1, 1916, 10); *R. J. Kelly,* S. Krasinski (*Polish Review,* I, 1917, 195-9); *J. Holewinski,* An outline of the history of Polish literature, London, published by the Polish Information Committee, 1916, 61.

5. See: *J. Holewinski,* A sketch of the history of Polish Art, London, Allen & Unwin, 1916, 42; *B., W. C.,* Warschau ("Kunst und Künstler," Berlin, 1915, XIII, 267-70); Two notable paintings (*Free Poland,* I, Jan. 16, 1915, p. 9); Something about the Polish Art (*Ibid.*, II, May 15, 1917, 13); *J. S. Skibinski,* Grotteger's War and Peace (*Ibid.*, I, Dec. 5, 1914, 8-9).

6. See: *Walaux, M.,* The national music of Poland, its character and

sources, London, Allen & Unwin, 1916, 44; *Zielinski,* The Poles in music, The Century Library of Music, N. Y., 1901; Music given a New Interpretation in Poland (*Free Poland,* II, June 16, 1916, p. 14); *H. T. Finck,* Paderewski and his Art, N. Y., Looker-on Publ. Co., 1896; *D. G. Mason:* (1) A Conversation on Music with Paderewski (*Cent. Magazine,* XLVII, 1909, 95-102); (2) *Paderewski:* a critical study (*Ibid.,* Nov.-April, 1891-2, 720-4).

7. See: Memoires and Impressions of *Helena Modjeska:* an autho-biography, N. Y., Macmillan, 1910, 571; *Ch. de Kay,* Modjeska (*Scribner's,* XVII, 1879, 669-71); *J. R. Towne,* Madame Modjeska (*Century Mag.,* Nov.-April, 1883-4, 22-6); *F. Izard,* Heroines of the Modern Stage, N. Y., Sturgis & Walton, 1915, 52-92.

CHAPTER VIII

1. Czechs possess a literature older than that of any other Slavs. Its origin may be dated with certainty as early as the tenth century. Even so late as 1750, the Jesuit, Anthony Konias, boasted that he had burned 60,000 Czech books. See: *Albert,* Neueste Poesie aus Böhmen, Wien, 1905, 2 vols.; *A. Brabec,* Grundriss der czechischen Literaturgeschichte, Wien, 1906; *J. Fritz & L. Leger,* La Bohême historique, pittoresque et litteraire, Paris, 1867; *Jakubec & A. Novak,* Geschichte der czechischen Literatur, Leipzig, Amelang, 1913, X+454; *A. Jensen & A. Kraus,* Jaroslav Vrchlicky, Prag, 1906; *Count Lützow,* Literature of Bohemia, N. Y., Appleton, 1899, XV+425; *A. Novak,* Die czechische Literatur in der Gegenwart, Leipzig, 1907; *W. Vondrak,* Zur Renaissance der böhmischen Literatur zur Ende des vorigen Jahrhunderts (Arch. f. sl. Phil., 32, 1900, 46-52); *Wentzig,* Blicke auf das böhmische Volk, seine Geschichte und Literatur, Leipzig, 1855. See also: *Jelinek,* La Littérature tchéque contemporaine, Paris, 1912; *F. P. Marchant,* An Outline of Bohemian Literature, London, 1898; *P. Selver:* (1) An Antology of Modern Bohemian Poetry, London, Drane, 1917; (2) Jaroslav Vrchlicky (*La Nation Tchéque,* I, 1905, 170-1; *Voigt,* Acta Litteraria Bohemica et Moraviae, Prague, 1774-83.

2. See: *F. Palacky,* Würdigung der alten böhmischen Geschichtsschreiber, Prag, 1829; *Helfert,* Joseph Jiricek, Wien, 1890; *Th. G. Masaryk,* Palacky's Idee des böhmischen Volks, Prag, 1899 (booklet); *A. Hrdlicka,* Bohemia and the Czechs (Nat. Georgr. Mag., 31, 1917, 163-87); *Leger,* La Renaissance Tchéque, Paris, 1911.

3. *B. Gruber,* Die Kunst des Mittelalters in Böhmen nach den bestehenden Denkmalern geschildert (1070-1600), Wien, 1871-7.

4. *R. Batka:* (1) Die Musik in Böhmen, Prag, 1906; (2) Geschichte der böhmischen Geschichte, Berlin, 1906; *Branberger,* Musikgeschichtliches aus Böhmen, Prag, 1906; *H. Hantich,* La musique tschéque, Paris & Prag, 1904 (he is the author of *L'Art tchéque; Le Payse tchéque; Le Droit historique de la Bohême;* and *La Bohême d'aujurd'hui*—all published in Paris, 1914-17); *H. E. Krehbiel:* (1) A. Dvorak (*The Cent. Mag.,* May-Oct., 1892, 657); (2) Jan Kubelik (*Ibid.,* Nov.-April, 1901-2, 744-6); *Wellek,* Smetanas Leben und Wirken, Prag, 1899. Lavignac's *Music and Musicians* (N. Y., Holt, 1900, 518; 4th ed.) gives an account

of Smetana and Dvorak; *L. Zelenka Lerando,* Music in Bohemia (*Music News,* Chicago, Oct. 15, 1915, 72-4).

CHAPTER IX

1. *R. Beltz,* Wendische Altertümer (Jahrbucher und Jahresb. d. V. f. mecklenb. Geschichte und Altertumskunde, Schwerin, LVIII, 173).

2. Vl. Fabijanich wrote recently a good book, entitled, "About Slovenes and Slovenia," Geneve, Dobrich, 1917. See also: *Bogumil Voshnjak:* (1) A bulwark against Germany: the fight of the Slovenes, the western branch of Jugoslavs, for national existence, London, Allan, 1917; (2) A chapter of the old Slovenian Democracy (*Cornhill Mag.,* Aug. 1916; reprinted in London, 1917, 24); *Ivan Krek,* Les Slovènes, Paris, Alcan, 1917, 85.

3. *Grafenauer,* History of Slovenian Literature, 1862.

4. He was one of the most celebrated Serbo-Croatian poets. He joined the Illyrian (South-Slavic) movement under Dr. Ljudevit Gaj and used the Serbo-Croatian language. The attempt of Gaj to form a common literary language under the name of *Illyrian* by fusing Serbo-Croatian and the Slovene language was not successful. Besides many graceful lyrics, Vraz also published collections of national songs. Some of his shorter pieces are very elegant and have a rich Oriental coloring. He is known among Germans as Jakob Fraz.

5. *V. Jagich,* Über die Sprache und Literatur der heutigen Bulgaren ("Deutsche Rundschau," Berlin, 23, 1880, 57-71; *K. J. Jiricek,* Bibliographié de la littérature bulgare moderne, Wien, 1876.

CHAPTER X

1. See *M. Burr,* The mediæval literature of the Serbs (Oxford and Cambridge Rev., XIII, 1911, 115-31); *E. Deprez & M. Gavrilovich,* L'histoire et la littérature serbe (1888-1898), Paris, 1900 (Compte-rendu de travaux, I, 280-9); *R. V. Eitelberger v. Edelberg,* Die mittelalterliche Kunstdenkmale Dalmatiens (in his "Gesammelte Künstlerische Werke, IV, 343-4); *O. Hauser,* Die serbische Lyrik von 1847-1905, Leipzig, 1908; *Heinemann,* Der Palast Deocletians, Leipzig, 1880; *M. Ibrovac,* I. Vojnovič et son poéme dramatique, "La Résurrection de Lazare," Paris, 1917, 32; People of the Universe: Four Serbo-Croatian Plays, London, 1917, 339; *F. S. Kraus* (Edit.), Bibliothek ausgewählter serbischer Meisterwerke, mit literarhistorischen Einleitungen, Leipzig, 1906; *Kukuljevich-Saksinski,* Südslawische Künstler-Lexicon, Leipzig, Brockhaus, 1869; *Pavle Popovich:* (1) South-Slavic Literature, Cambridge University Press, 1918; (2) Littérature Jougoslave, Roma, 1915, 18; *M. Murko:* (1) Die Südslawische Literaturen (in "Die Osteuropäische Literaturen, Berlin, 1908); (2) Geschichte der älteren südslawischen Literature, Leipzig, 1908; *M. Reshetar,* Die Metrik Gundulich's Portrait (Arch. f. sl. Phil., 25, 1903, 250-89); *Ristich,* Über die serbische Literatur, Berlin, 1853; *Schafarik, P. J.:* (1) Serbische Lesekörner, Pest, 1853; (2) Geschichte

der südslawischen Literatur (3 vols., edit. by Jirischek, 1864-5); Simond, *Poétes et prosateurs serbes* (La Revue, 99, 1913, 234-45); *M. S. Stanoyevich:* (1) Serbian novelists ("Liberty," Oakland, Cal., VII, 1917); (2) The Serbian authors (Ib., Aug. 15, 1917); (3) Yakob Ignatovich (Ib., Aug. 29, 1917); (4) Gjura Jakshich (Ibid., Sept. 12, 1917); (5) Zmaj Jovan Jovanovich (Ibid., Sept. 26, 1917); *Nikola Tesla,* Zmaj Jovan Jovanovich (*Century Mag.,* vol. XLVIII, pp. 130-3); *M. M. Vasich,* South-eastern elements in the prehistoric civilization of Serbia (British School at Athens Annual, London, 14, 1909, 319-42); *J. B. Wace & Ch. Thompson,* The connection of the Ægean culture with Serbia (Classical Rev., 23, 1909, 289-212).

2. He is a well-known Protestant theologician and historian. He is still known for his valuable work in biblical interpretation and church history, including material for the Magdeburg Church and the noteworthy *Clavis Scripturae Sacrae* (1567). For his biography see: (1) *Trieste* (Berlin, 1844) and (2) *Preger* (Erlangen, 1844).

3. See: *Prunas:* (1) La critica, l'arte e l'idee sociale di N. Tomaseo, Florence, 1901; (2) Publicazion nel contemario della nascita di N. T. (Archivio storici italiani, ser. 5, vol. 31, 1901); *Biadego,* Il primo esilio di N. T., 1834-1839. See also: *Tommaseo Niccolo,* Scintille traduzione dal serbo-croato con introduzione storico-critica, di Luigi Voinovitch, prefazione di Giorgio d'Acandia-Catania. Francesco Battiato, editore, 1916, 5-96.

4. See: *Drag. Petronievich,* Les Cathédrales de Serbie, Paris, 1917; Old Serbian Churches (1. Serbia and the Serbes; 2. Serbian Churches, I), London, 1917; *G. Millet,* L'école greque dans l'architecture byzantine, Paris, 1916, XXVII+328; *Ch. Errand,* L'art byzantin d'après les monuments de l'Italie, de l'Istrie et de la Dalmatie, Paris, Société, français de l'édition art, 1901-7.

5. See: *W. A. Hadow,* A Croatian Composer, London, Seeley, 1897.

CHAPTER XI

1. He is the genial Slavic fabulist. His pieces abound with vigorous pictures of the Russian national life, and many of his lines are standard quotations with the Slavs, just as "Hudibras" is with the English. He resembles La Fontaine not only in style of his verse, but in his manner of life—the same careless, unpractical sort of man and the same simplicity of character. See: *Fleury,* Krylov et ses Fables, Paris, 1869; *M. Harrison,* Kryloff's Original Fables, London, 1884; *Ralston,* The great Fabulist. Kriloff and his Fables, London, 1868.

2. Only a few works of Slavs published (or translated) in English, French, German or other foreign languages, might be mentioned here: *N. V. Akimov,* Elementary course in Lagrange's equations, Philadelphia, 1917, 195; *A. Aksakov,* Animismus, und Spiritismus, Leipzig, 1898, (3 ed.); *H. Arctowski:* (1) Die antarktische Eisverhältnisse, Leipzig, 1903; (2) L'enchainement des variations climatiques, Paris, 1909; *M. A. Bakunin:* (1) Œuvres de Bakunine (edited by Bolashev), Paris, 1895; (2) Sozialpolitischer Briefwechsel, mit Herzen und Ogarjov, Stuttgart, 1895; (3) God and State, London, 1883; *W. v. Bechterew:* (1) Die Persönlich-

keit und ihre Entwicklung, Berlin, 1906; (2) Psyche und Leben, Berlin, 1908; (3) Die Leitungsbahnen im Gehirn und Rückenmark, Leipzig, Georgi, 1899, 692; (4) Objektive Psychologie, Leipzig, 1906; *H. P. Blavatsky:* (1) Iris, London, 1876; (2) The Secret Doctrine, London, 1880; (3) The Key to Theosophy, London, 1897; *P. A. Chikhachev:* (1) Voyage scientifique dans l'Altaï oriental et les parties adjointes de la frontière de Chine, 1845; (2) Asie Mineure, 1853-1859; (3) Études de géographie et d'histoire naturelle, 1890; *O. D. Chwolson,* Hegel, Haeckel, Kossuth und die Zwölfte Gebot, Leipzig, 1906; *A. v. Cieczkowski:* (1) Du credit et de la circulation, Paris, 1847, 2. ed.; (2) Gott und die Palingenesie, Leipzig, 1842; (3) Prolegomena zur Historiosophie, Leipzig, 1838; *F. Cupr,* Sein oder Nichstein der deutschen Philosophie in Böhmen, Leipzig, 1848; *Z. Dimitroff,* Die Geringschätzung des menschlichen Lebens und ihre Ursache bei den Naturvölkern, Leipzig, 1891; *Dzieduszycki,* Das Gemut: Eine Erröterung der Grundlagen der Aesthetik, Wien, 1905; *J. Durdik:* (1) Leibnitz und Newton, Leipzig, 1869; (2) Über das Gesamtkunstwerk, Leipzig, 1880; *N. Ghenadieff,* Origin indoeuropiennes, Bruselles, 1881; *Gjaja, I.:* (1) É'tude des Ferments de glucosides et des hydrates de Carbone chez les Mollusques et les Coustacés, Paris, Jouve, 1909, 255; (2) Essai de nomenclature rationelle des ferments (Rev. scient., 15 Mars, 1913); *I. Hanus:* (1) Handbuch der wissenschaftlichen Denklehre, Wien, 1843; (2) Handbuch der philosophischen Ethik, Wien, 1846; (3) Grundzüge eines Handbuchs der Metaphysics, Wein, 1845; *O. Hostinsky:* (1) Das musikalisch Schöne und das Gesamtkunstwerk von Standpunkte der formalen Aesthetik, Leipzig, 1877; (2) Über die Bedeutung der praktischen Ideen Herbarts für die allgemeine Aesthetik, Leipzig, 1883; (3) Herbarts Aesthetik, Leipzig, 1891; *Ales Hrdlicka:* (1) Certain Racial Characteristics of the Base of the Skull (Amer. J. of Anatomy, I, 1901-2, 508-9); (2) A modification of measuring cranial capacity (Science, XVII, 1903, 1011-1014); (3) Brain weight in Vertebrates (Smith's Miscel. Collections, vol. 48, 1905, part I, No. 1,582, pp. 89-112); (4) Measurements of the Cranial Fossae (Proceedings of the U. S. National Museum, XXXII, 1907, No. 1521, pp. 177-22); (5) Physiological and Medical Observations Among the Indians of Southwestern United States and Northern Mexico (Bulletin 34, Bureau Amer. Ethnology, I-IX, 1-460, 1908); (6) Note sur la variation morphologique des Egyptien depuis les temps préhistoriques ou prédynastic (Bull. et. Mém. Soc. l' Anthr., X, 1909, 143); (7) Contribution to the anthropology of Central and Smith Sound Eskimo (Anthrop. Papers, Amer. Mus. Natur. History, V, 1910, 175-280); (8) Some Results of Recent Anthropological Exploration in Peru (Smithsonian Miscell. Coll. LVI, No. 16, 1911, 1-16); (8) Human Dentition and Teeth from the Evolutionary and Racial Standpoint (The Dominion Dental J., Toronto, 1911, 403-22); (9) The Problem of Unity or Plurality and the Probable Place of Origin of the American Aborigines (Amer. Anthropologist, XIV, 1912); (10) Early Man in America (Am. J. of Science, Dec., 1912, 543-54); (11) Remains in Eastern Asia of the Race that peopled America (Smithsonian Miscell. Coll., v. 60, 1912); (12) Early man in his "Precursors" in South America (Anatom. Anzeiger, v. 43, 1913, 1-14), (13) The most ancient skeletal remains of men, Washington, Government Printing Office, 1916, 63 (2nd ed.), etc.;

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life of Tolstoy, New York, Dodd, 2 vols., 1908-1910, 464+688; (2) Tolstoy and his problems, London, Richards, 1901, 332; (3) Leo Tolstoy ("Russ. Review," I, 1712, 27-31); *D. S. Merezhkovsky,* Tolstoy as man and artist, London, 1912; *W. W. Newton,* A run through Russia: The Story of a Visit to Count Tolstoy, Hartford, 1894, 211; *Ossip-Lourie:* (1) La philosophie de Tolstoi, Paris, 1899 (3rd ed., 1908); (2) Pensée de Tolstoi, Paris, 1902; (3) Nouvelles pensées de Tolstoi, Paris, 1903; *G. H. Perris,* Leo Tolstoi, London, Unwin, 1898; *R. Rolland,* Tolstoy, New York, Dutton, 1911, 321; *Ch. Sarolea,* Count L. N. Tolstoy, London, Nelson & Son, 1912; *Madame Seuron,* Graf Leo Tolstoy: Intimes aus seinem Leben, Berlin, 1895; *M. Stakhovich,* The Question of Tolstoy's Posthumous Works ("Russ. Rev.," II, 1913, 143-53); *I. Tolstoy,* Reminiscence of Tolstoy, New York, Century Co., 1914, 405; *Milosh Stanoyevich,* Tolstoi comme Sociologuc, Genève, 1912 (Dissertation); *M. St. Stanoyevich,* Tolstoy's Doctrine of Law (Amer. Law Rev., Jan., 1916, 85-90); *E. P. Axelrod,* Tolstoy's Weltenschauung, Leipzig, 1902; *W. Bode,* Die Lehre Tolstoys, Leipzig, 1900; *R. Anton,* Tolstoys soziale Anschauungen, Leipzig, 1905; *Staub,* Tolstoys Leben & Werke, 1908; *P. A. Stergeyenko,* How Tolstoy Lives and Works, N. Y., 1899; *Ward,* The Gospel of Count Tolstoy (Prophets of nineteenth century, N. Y., 1900); *Boglietti,* La dannazione di Tolstoi (Nuova Antologia, August 1, 1891); *W. Brode,* Die Lehren Tolstoys, Weimar, 1900; *G. Dumas,* Tolstoi et la philosophie de l'amour, Paris, 1893; *E. Dupuy,* Les grands maître de la litterature russe—Tolstoy, Paris, 1885; *P. Ernst,* Leo Tolstoi und der slavische Roman, Berlin, 1899; *B. Hall* (Ed.), What Tolstoy Taught, N. Y., Huebsch, 1911, 275; *J. C. Kenworth,* Leo Tolstoy, his life and works, London, 1902; *Howell,* My Literary Passions, N. Y., 1895; *C. Mariani,* Leone Tolstoi: Studio antropologico, Torino, 1901); *F. Momigliani,* Leone Tolstoi, Modena, Formiggiu, 1911, 81; *E. Morselli,* Leone Tolstoi, Pistoia, 1911; *Nencioni,* Leone Tolstoi (Nuova Ontologia, 1889; Nuovi saggi di litterature steniere, Firenze, 1909); *G. R. Noyes,* Tolstoy, N. Y., Duffield & Co., 1918; *F. Petrone,* Nietzsche e Leone Tolstoi, Napoli, 1902; *Pisa, P.,* Il problema religioso nel nostro tempo (Cap. IV. Tolstoi), Milano, 1905; *Rappaport,* Leo Tolstoy, London, 1908; *F. Schroeder,* Le Tolstoisme, Paris, 1893; *G. Vitali,* Leone Tolstoi, Liberia Editorice Romana, 1911; *Zino Zini,* Leo Tolstoy e la litteratura del XIX secola (Nuova Antologia, June 1, 1891); *Rittelmeyer, Fr.,* Tolstojs religiöse Botschaft, 1905; *E. H. Schmidt,* L. Tolstoj und seine Bedeutung für unsere Kultur, 1901; *C. Stange,* Das Problem Tolstojs, 1903; *I. L. Tolstoy,* Reminiscence of My Father, London, 1914; The Journal of Leo Tolstoy, 1895-1899, N. Y., Knopf, 1917.

6. In 1747 Sumarkov publishes his *Horev,* which founds Russian drama on French models. In 1756 a Russian theatre is erected at Petrograd and Von Visin develops the Russian national comedy. In 1809 Krilov publishes his famous "Fables." In 1825 Pushkin's *Boris Gudunov* founds the Russian historical drama. Ostrovsky's *Storm* and Pisemski's *Bitter Fate* (1860) introduce realism into Russian literature. In 1873 Repin introduces realism into Russian painting. Kropotkin's *Paroles d'un Révolté* (1885) explain Philosophical Anarchism which is also supported by Élisée Rechus and Jean Grave.

7. While England had her Oxford, while France astounded the world with her Paris, Poland already possessed her Cracow. Van Norman

says: "The Poles owe the career and great achievements of many of their foremost men to the venerable Jagiellonian University. One of its graduates, the most illustrious in half of a thousand years, belongs to the world. . . . Poland has developed, cultured and civilized long before the three-headed dragon appeared, and she was weary of waiting for her rather uncouth neighbors to catch up with her intellectually, socially and in almost all the other arts of civilization—the politer arts. . . . It was the University of Cracow that meant to central Europe what Paris meant to France and Oxford to England. At the time there were but a few universities in Europe, and it was the University of Cracow that ever since its foundation by Casimir the Great in 1364 proved to be the main nursery of intellectual outgrowth and inspiration in that part of Europe." (See also: *Regestrum Bursae Cracoviensis*, Budae, 1821; *Codex Diplomaticus Universitatis studii gen. Cracoviensis*, Cracovie, 1870; Pelczar's *Album studiocorum Univ. Cracov.*, Cracoviae, 1887; Wislocki's *Acta pectoralia almae Universatitis studii Cracoviensis*, Cracoviae, 1897; and Zeissberg's *Das älteste Matrikelbuch der Universität Krakau*, Innsbruck, 1872). Dr. J. Walsh in his *Thirteenth, Greatest of Centuries* says: "Casimire, besides giving laws to his people, also founded a university for them, and in every way encouraged the development of such progress as would make his subjects intelligently realize their own rights and maintain them, apparently foreseeing that thus the King would be better able to strengthen himself against the enemies that surrounded him in Central Europe." The Polish University of Vilno was founded in 1578 by Stefan Batory, King of Poland, and reorganized in 1781. Poland had schools and an academy as far back as 1364, or over a hundred years before America was discovered. See: *A. J. Zielinski*, Poland's Intellectual Claim to Independence (*Free Poland*, III, May, 15, 1917, 7-9; June 15, pp. 7, 12-13; July 15, pp. 1-7, 11-2); *M. A. Drezmal*, Some phase of Polish Culture (*Ib.*, I, Oct. 17, 1917, 3-4); *T. W. Krauzh*, Intellectual Life in Poland before the War (*Ibid.*, IV, 1917, 38-9); Evidences of Polish Culture (*Ib.*, I, 1914), When Posen was the Center of Intellectual Life in Poland (*Ibid.*, III, March 15, 1917, 15); *G. Brandes*, Poland, N. Y., Macmillan, 1916.

8. This university, at once for the Czechs, Poles, and Germans, not only antedated all those in Germany and Austria-Hungary, but up to the Hussite Wars was, with that of Paris, the most important of the continent. In 1409, when the German contingent of the university, failing in its efforts at controlling the institution, left Prague to found a real German university at Leipzig, the estimates of the number of students, teachers, and attendants who departed average over ten thousands. University of Prague was founded by Charles the Fourth (1346-1378), "step-father to Germany, and loving-father to Bohemia," as Maxmillian calls him later. (Although, by Golden Bull, he sanctioned the incorporation of Bohemia into Germany, he also sanctioned her autonomy. He restored to the Czech tongue, the standing of official language; he obtained the erection of Prague, until then dependent on Mainz, into an archbishopric; he founded there a monastery practising the Palæo-Slavic ritual.) The Emperor and deposed king of Bohemia, Sigismund, in writing of it—in 1416— to the Council of Constance, says: "That splendid University of Prague was counted among the rarest jewels of our realm. . . . Into it flowed, from all parts of Germany, youths and men of mature

years alike, through love of virtue and study, who, seeking the treasures of knowledge and philosophy, found them there in abundance." Thomas Shtitny (1325-1410), one of the first alumni of the University of Prague, exercised a great influence over religion and literature in Bohemia, and, properly speaking, paved the way for the later Husite movement. In 1888 a new Czech university has been established in Prague, giving a great scientific and literary impetus among the Czech and Austrian Slavs. See: *Dittrich & Spirk* (Ed.), Monumenta Historica Universitatis Pragensis, Prague, vol. I, 1830, II, 1832, III (no date); *Herbst,* Das juridische Doctorencollegium in Prag, Prag, 1861; *H. Rashdall,* The Universities of Europe in the Middle Ages, Oxford, MDCCCXCV, vol. II., Part I, 211-282; *Rustler,* Das sog. Chronicon Universatis Pragensis, Leipzig, 1886; *Tomek,* Geschichte der Prager Universität, Prag, 1849; *Voigt,* Versuch einer Geschichte der Universität zu Prag, Prag, 1776; *Volckmann,* Gloria Universitatis Carolo-Ferdinandae Pragensis, Prag (no date).

9. See the report of its founder: *Wladimir de Bechterew,* Das Psycho-Neurologische Institut als neuer Typus einer Hochschule und wissenschaftliche Anstalt, St. Petersburg, 1911, 24.

10. In 1553 a printing-press was established at Moscow, and in 1564 the first book was printed (an *Apostol,* a book containing the Acts of the Apostles and the Epistles). The printers were Ivan Feodorov and Peter Mstislavetz. As early as 1548 the Tzar Ivan the Terrible invited printers to Russia, but they were detained on their journey. Feodorov (a monument was erected in the last century to his memory) and his companions were soon, however, compelled to leave Russia, and found a protector in the Polish King, Sigismund the Third (1587-1632). The cause of their failure appears to have been the enmity which they had stirred up among the copyists of books, who felt that their means of earning a livelihood were lessened. They succeeded accordingly in drawing over to their side the more fanatical priests, who thought it degrading that the sacred church books should be multiplied by such an art, just as at the present day the Arabs refuse to allow the Koran to be printed. The first Slavic Bible was printed in a printing-house (founded in 1580 by Prince K. Konstantinovich Ostrozhsky) at Ostrog in Volhynia in 1581. Another press, however, was soon established at Moscow; up to 1600 sixteen books had been issued there. The year before the war Russia printed 36,000 books, to 12,000 in the United States. (Russia has over 200,000 school teachers; a school teacher in Russia is exempt from military duty—it is considered that he is more valuable in the school-house. In Siberia the schools are model for the world. Every village has a school. Even in places up north, where one would not expect to find one, they exist. As regards higher education and science, the Russians are second to none). In 1474 a Polish printing press was set up at Cracow. The first book in the Polish tongue was printed in 1521, at the press of Hieronymous, Wietor. It was entitled, *Speeches of the wise King Solomon.* With reference to the Serbs, it is interesting to note that 50 years after Gutenberg's invention they already had their books printed, but always in the old Slavic slightly Serbinised. The first Serbian printed book was a church book *Chaslovatz* ("The Hours,") issued by Andreas de Theresanis de Aula in 1493, in Venice. But towards the end of that year we find a printing-press at Obod, in

Montenegro, working at a sacred church book, *Octoick,* which issued from the press in the beginning of 1494. (A copy of this Octoick is to be seen in the British Museum.) The first Serbian printer, to whom the printing-press at Obod belonged, was a Serbian nobleman, by name Bozhidar Vukovich of Podgoritza (Montenegro). During the first half of the sixteenth century the Serbs had several printing-presses in different places (Belgrade, Skadar-on-Boyana, Gorazhda, Mileshevo, Mrkshina Crkva). But already in the second half of the sixteenth century all the Serbian printing-presses had ceased to exist, as the Turkish direct rule fell like a terrible nightmare over all the Serbian provinces in the Balkan peninsula. By the introduction of printing in Bohemia in 1468, the first Czech book (the *Trojan Chronicle*) appeared in Pilsen. The first Russian theatre was founded in 1674 at Moscow by Tzar Alexei Mikhailovich, Peter the Great's own father. On the death of Tzar Alexei this theatre was closed. Peter the Great reopened it in 1702, a quarter of a century later. In 1756 the first theatre was opened at St. Petersburg, the director being Alexander Sumarkov (1718-1777), who wrote prose and verse in abundance: comedies, tragedies, idyls, satires and epigrams. [His plays are rhymed, and in the French style. It took the Russians some time to find out that their language was capable of the unrhymed iambic line, which is the most suitable for tragedy. Sumarkov's *Demetrius the Pretender* ("Dmitri Samozvanetz") is certainly not without merit.] In 1882 a Czech theatre in Prague has been established.

CHAPTER XII

1. See also his other works on Russia and Russians: (1) *The Mainspring of Russia,* London, Nelson, 1914, 320; (2) *The Fascination of Russia* (Russ. Rev., III, 1914, 11-25); (3) *What I saw in Russia,* London, Nelson, 1913; (4) *Letters from the Far East,* London, Smith, 1913; (5) *A Year in Russia,* London, Metthuen, 1907, XIX+319; (6) *The English Visit to Russia* (Russ. Rev., I, 1715, 95-114), etc.

2. See other works of Brandes: (1) Menschen und Werke, Frankfurt, Rütten & Co., 1900, 560; (2) Poland: a study of the land, people and literature, London, Heinemann, 1903, 310.

2a. Dr. Beatrice L. Stevenson was kind to give me the following report of *Russian Peasant Handicraft Center in America:*

The Russian Peasant Handicraft Center, of Pasadena, California, established by Madame *Vera von Blumenthal,* is an outgrowth of attempts on the part of the Zemstvos and various liberal minded Russians, to save the Handiwork Arts of Russia from destruction and protect their creators, the peasants, from the rapacity of unscrupulous tradesmen. Packages of the peasant needlework, sent to Madame von Blumenthal through friends of the principle, were sold at figures which enabled increased prices to the workers. From this simple beginning the Pasadena Center was established, with the purpose of providing a market which should deal directly with the workers, or their protectors; should give them better pay for their work, and should foster organizations for the training of the needlewomen and the betterment of their conditions.

For twelve years past the Center has received the most beautiful

specimens of Russian Needlecraft, as well as other work of the *Koustari*, from many districts, but always through Zemstvo organizations or those at the head of schools. The additional percentage has been paid directly to workers, used for the training of young women in the private or government schools of Needlecraft, in establishing new schools, and, in some villages, was placed in bank as a fund for the workers, thus enabling them to procure materials and be entirely independent of middlemen. An important feature of the work of the Center has been the information and suggestions furnished for the guidance of workers in adapting their distinctive embroideries, laces and weavings to the forms most demanded in this country. The workers have been steadily encouraged to maintain the highest ideals of their ancient arts and thus avoid the demoralization which has come to the creative arts of many nations through the devastating hand of commercialism.

In this country, the work entrusted to the Centre has been exhibited in the unique and fitting setting provided by the Center. The purpose has been to acquaint art lovers with the best of ancient and modern Russian handicrafts and awake an interest in its history and its creators. Exhibitions of the most remarkable workmanship produced in Russia have been made at various Arts and Crafts Exhibits throughout the country. The arcticles received have been sold through arts and crafts organizations and their members—never in stores or through ordinary commercial mediums. All of this has been accomplished in the face of many handicaps in both countries.

The vast changes already wrought by the world war, and those to come, have altered the conditions under which the Center must work. But they have not changed the principles upon which it was founded and which have been demonstrated as feasible and successful. In the future the Center will be known as the SLAVIC ARTS CENTER. As soon as war conditions permit, Koustari work will be received from all Slavic countries. Organizations for the assistance of the workers whose need is now more imperative than ever, will be established as rapidly as possible.

In order to accomplish this great undertaking, the active co-operation of all who appreciate the need of preserving to the world, artistic creative instinct, and who are ready to help war-smitten sufferers to help themselves is desired.

3. As it is known, Peter the Great sets out in 1697-8 on a journey to the west, spending most of his time in studying the industries of Holland and England. He induced—in 1698—500 English engineers, surgeons and artisans to return with him. During his absence, the *Strieltzi* (Russian guards), revolt, (1698). On his return they are dissolved and replaced by an army on an European pattern. (In 1874 conscription is made compulsory on reaching the age of twenty-one.) In 1702 he founded St. Petersburg (now Petrograd, the "window of Europe") and creates Russian navy. In 1711 he creates the Senate for judicial and administrative duties. In 1721 he issues an *Ukase* declaring the right of the sovereign to successor (repealed by Paul I). In 1705 he founded Moscow University. In the Order of the day given to the Army before the Battle of Poltava (1709) we find the following lines: "As to Peter —know ye all, that life to him is of no value so long as Russia lives in glory and prosperity." Peter the Great abolished the use of old

Slavic as the official language of the government, and took energetic steps for superseding it as the language of literature. He fixed the alphabet of the common Russian tongue, superintended at Amsterdam the casting of the first types, and gave to a printer of Amsterdam, who in 1699 published the first book in the Russian tongue, the monopoly of printing Russian books for 15 years. (The first newspaper in Russia, the *Russian News*, keenly and carefully supervised by Peter the Great, was established is Moscow in 1704, and the first in St. Petersberg in 1705.)

4. Such manuscripts are: (a) *Glagolitic Codices:* (1) *Codex Assemani* (now in the Vatican, edited by F. Rachki, perhaps belonging to the eleventh century, containing extracts from the Gospels for each day of the year); (2) *Codex Clozianus* (so-called because it once belonged to Count Cloz of Trent); contains homilies by Chrysostom, Athanasius, and Epiphanius of the eleventh century; (3) *Codex Marianus* (found by Grigorovich, in a monastery on Mount Athos, edited by V. Jagich, of the eleventh century); (5) the *Czech Zlomky Hlaholske* is an early specimen of the Glagolitic fragments; (b) *Cyrillic Codices:* (1) *Ostromir Codex* (of the eleventh century, written by the *diak* or deacon Gregory at the order of Ostromir, the *posadnik* or governor of Novgorod, edited—in 1843—by Alexander Ch. Vostokov, the noted Russian philosopher; it is a Russian recension of the Slavic gospel of the date 1056-1057); (2) certain legends and homilies edited by Mikloshich (originally belonged to the monks of the abbey of Suprasal near Bialystock in Poland), etc.; (c) The half Cyrillic and half Glagolitic manuscripts called the *Texte du Sacre* (on it the French kings were accustomed to take the oath at their coronation at Rheims; part of it is of the fourteenth century). The Slovenes, as the discovery of some old manuscripts in the library of Munich shows, were earlier acquainted with the art of writing than any other Slavic nation. (See: Fr. Miklosich, *Evangelium Matthaei* Paleoslovenice, Vienna, 1856.) The best existent specimen of the Serbian manuscripts is the Serbian *"Miroslav Gospel,"* written in the second half of the twelfth century for the Prince Miroslav (a facsimile edition was published in 1897 in Belgrade).

5. See: *G. Ducrocq,* Du Kremlin au Pacifique, Paris, Champion, 1905, 147; *Fabricius,* Le Kremlin de Moscou, Moscou, 1883; *Martinoff,* Anciens monuments des environs de Moscou, Moscou, 1889; *Rug. R. de Montferrand:* (1) Description of the great bell of Moscow, London, 1860; (2) Église cathedrale de Saint Isaac, St. Petersbourg, 1845; *Rictliter,* Monuments of Ancient Russian Architecture, London, 1850; *Souslow,* Monuments de l'ancienne architécture russe, St. Petersbourg, 1895-1901, 7 vols; *Syreitschikoff & Treneff,* Ornaments sur les monuments de l'ancien art russe, Moscou, 1904-1910; *Viollet-le-Duc,* L' art russe, Paris, 1877; *Weltmann,* Souvenirs historiques du Kremlin des Moscou, Moscou, 1843. *The Child,* Kremlin and Russian Art (*Harper,* vol. 79, 1889, 327-48); *C. A. Rich,* Monastic architecture in Russia (*Architectural Record,* IX, 1899, July, 21-49).

6. It is interesting to note the fact that when a Russian invites you to have tea with him in the afternoon, he writes you a note, saying "Please come and have a cup of tea with me; we are going to dispute," illustrating a very characteristic trait among Slavs.

7. Tsar Boris Gudunov (1598-1605) loudly asserted to the Roman

Pope that "Moscow was now the true orthodox Rome," and caused him to be prayed for as "the only Christian ruler in the world."

8. Gorky's collected works appeared at Petrograd in 1901 (5 vols.). German translations are accessible by Yakovlev & Berger (Leipzig, 1901, 2 vols.); Scholz (Berlin, 1901-1902, 6 vols.) and Teofanov (Leipzig, 1901-1902, 3 vols.). Bozyanovsky wrote a critical study of Gorky (Petrograd, 1901, 2 vols.).

9. The first edition of the *Serbian Popular Poetry* ("Srpske Narodne Pyesme") is published in 4 volumes: I, Leipzig, 1824, LXII+316; II, 1823, 305; III, 1823, II+399; IV, Vienna, 1833, XLIV+368. The second edition is published in 5 volumes (all in Vienna): I, 1841, XVIII+640; II, 1845, IV+664; III, 1846, III+592; IV, 1862, XIV +545; V, 1865, II+559. The third edition is published in 9 volumes (all in Belgrade, Serbia): I, 1891, LXXX+662; II, 1895, VI+648; III, 1894, VIII+552; IV, 1896, XLVI+512; V, 1898, XXII+632; VI, 1899, VI+577; VII, 1900, IX+504; VIII, 1900, XI+579, IX, 1902, VII+608.

10. In 1813 he became acquainted in Vienna with the great Slavist, a philologist and archeologist of European reputation, B. Kopitar, whose attention he attracted by an article written in the living Serbian tongue instead of the artificial ecclesiastical dialect then current in Serbian literature, and who encouraged him to undertake the gathering of popular songs and ballads. The Serbian folksongs were for centuries known to the *common* people only, and were their production, their property. The few learned monks wrote biographies of fellow-scholars and the saints, or devoted themselves to feeble pseudo-classic imitations of the ancient or neighboring (Greek, Italian) literatures, and, worst of all, either wrote in Latin or in a monstrous jargon, in which the Serbian and Old (Paleo, or church) Slavic verbs were conjugated in the Russian manner, and which was almost unintelligible with ugly loan words from other tongues. Even he, the father of the New Serbian Literature, called his first collection of Serbian National Songs—the *Mdla Prostonarodna Slaveno-Serbska Pyesmaritza* ("The Little Popular Slaveno-Serbian Book of Songs," Vienna, 1874, vol. I, pp. 122; vol. II, 1815, pp. VIII+262). He travelled from one village to another throughout Serbia zealously collecting and inscribing the epic and lyric poems, legends, and traditions as he heard them from the lips of bards and story-tells, professional and amateur. Some of these songs he could write down, relying on the memories of his youth; for both his father and his grandfather had known many. Others he wrote at the dictation of *guslars*, the only professional minstrels in Europe still in existence in the nineteenth century; others again he collected from peasants, pedlars, and so-called *Hajduks*. (These *Hajduks* were outlaws, men objecting to the Turkish misrule, men in reality hard and cruel, but at times as jolly as Robin Hood, and highly esteemed by the peasants.) Sometimes it took several days before the conscientious collector managed to fix the text of a particularly long ballad, for the peasants were diffident and afraid he was fooling them. Karadzich died very poor. In 1898 the remains of this great South-Slavic reformer were removed to the Cathedral of Belgrade (Serbia). He was elected an honorary *Doctor of Philosophy* by the University of Jena, and later became acting or honorary member of most of the Academies of Sciences in Europe.

The highest orders of the rulers of Serbia, Russia, Austria, and Germany were bestowed upon him.

11. See: *M. Shevich,* Dossitheus Obradovich, Neusatz, 1898; *M. Perovich,* Die Pädagogische Anschauungen von Dossitheus Obradovich, Belgrade, 1906 (a dissertation for Ph.D. at the University of Zuerich), etc.

12. It is interesting to note that there is a Golden Age of the *Serbian Mediæval Art and Literature* (1200-1450): "The many large and beautiful abbeys and monasteries which abounded in ancient Serbia were in those days the homes and centres of Serbian literary activity. Young men of noble birth, even the sons of kings themselves, were content to enter religious houses, and lead the lives of simple monks, so that they might devote themselves to learning and letters. These youths, who had pursued their studies in Byzantium (Constantinople), were thoroughly versed in the Greek literature of the times, and on their return home desired above all things to introduce the wisdom of the Greeks into their native land. Day and night, and during long centuries, generations of Serbian recluses, swan-quill in hand and with the roll of parchment spread before them, labored at the translation of Byzantine books, and the production of original works of the same type. Serbian mediæval literature is exceedingly comprehensive. All branches of study that flourished in the early Christian and Byzantine schools, such as dogma and polemics, exegesis and rhetoric, asceticism, mysticism, grammar, geography, history, philosophy, astronomy, medicine, and other subjects, reappear in Serbian literature and are widely represented by the Serbian writers of the early Middle Ages. It is impossible to take away any chapter of it with the catalogue of Serbian MSS. preserved in our (i. e., South-Slavic) museums of to-day, without being struck by the fact that almost every one of the authors mentioned has been translated into Serbian. To mention but one example, almost all the Byzantine writers on exegesis and mysticism—even the less-known mysticism—from Jean Climax to Thalassios, are represented there. The same holds good with regard to early Christian literature. The works of Basil the Great, Gregory of Nazianza, John Chrysostom, and other great preachers of the Eastern Church, have long since formed part of our intellectual heritage. Turning to forms more purely literary, the old Serbian writers translated almost all the finest works which form the pride of the mediæval literature of other nations. The novels *Alexander the Great, The Trojan War, Barlaam and Josaphat, Stephanites and Ichnelates, Tristian and Yseult, Bovo, d'Antona,* the Tales *Solomon, and Æsop,* the Apocryphal Gospels, and legends of the saints such as *The Miracles of the Virgin, The Vision of S. Paul, The Life of S. Alexis,* etc., are all to be found in contemporary Serbian translations. On the other hand, this period was by no means barren of original work, as is proved by numerous lives of Serbian and other Slav saints, by the Serbian annals and histories, and various funeral eulogies in honor of the kings, princes, and despots of the national dynasties. Particular importance naturally attaches to the great biographies of our kings and archbishops of St. Sava, King Stephen, Domentijan, and others of equal note. They are our most precious literary heritage from the Middle Ages, and the more closely they are studied, the more they command our admiration and respect.

One of the most important documents of this age is the *Zakonik*, the law-book of Tzar Dushan, which in the opinion of the greatest jurists, embodies a very high conception of law and justice, and shows the old Serbian laws in an excellent light. This code was based on ancient judicial custom, and proves beyond question that mediæval Serbia was not merely a great military force, but that it also possessed a settled state organization, in which equity and justice were recognized and respected.—In Croatia and Dalmatia literature likewise made great strides. Most of the contemporary tales and novels already mentioned are also found in Croatian literature, in addition to others, such as *The Vision of Tundal, Lucidarion, Cato the Sage*, etc. . . . As regards painting and architecture, the Serbs possess most beautiful examples of the builder's art in their mediæval monasteries. Studenitza (twelfth century) is a masterpiece of proportion, taste and design, carried out entirely in marble. The Grachanitza and Dechani monasteries are perhaps the finest gems of (South-Slavic) architecture; on the other hand, Ravanica, Kàlenich and Manasia (fifteenth century) are most graceful and decorative, and bear ample witness to the originality and exquisite taste of their builders. The frescoes in these churches are reverently conceived, and sumptuously carried out. They show great perfection of design and drawing, and the coloring is warm and harmonious. Sculpture is only modestly represented but there are several interesting figures and sculptured ornaments in the churches of the Studenitza and of the Dechani monasteries.—In Croatia and Dalmatia the plastic arts were also well cultivated. Most notable among the architectural monuments in these countries is the Franciscan Monastery in Ragusa, dating from the fourteenth century. The beautiful cloisters and spacious corridor in the monastery are the work of a South-Slavic artist. South-Slavic sculptures were responsible for the beautiful door of the church of St. Lawrence, in Trogir (Trau), and the great door of Split (Spalato) Cathedral with its wonderful wood carvings, representing the life of Christ. Many churches in the South-Slavic coastlands were at that time decorated with frescoes." (See: *Southern Slav Culture*, London, Nisbet & Co., 1916). The most popular romance of the early Serbian time was the story of *Vladimir and Kosara*. Vladimir was the Serbian prince of Zeta (parts of Montenegro and North Albany). Attacked by the Bulgarian Tzar Samuilo (in 988) he was defeated, made a prisoner and sent to the Bulgarian capital. There the Tzar's daughter, Kosara, saw him, fell in love with him, and managed to obtain her father's consent and blessing to their marriage. Vladimir obtained his province back as a sort of dowry with the Tzar's daughter. It is interesting to note that these historic events have been taken for the topic of that Serbian romance, one of the oldest novels in Europe.

CHAPTER XIII

1. **Tzar** (*or Tsar, Czar, Zar, Car*) is a corruption of Cæsar. It is interesting to note that the first Christian Tzar was Boris the First of Bulgaria (in 1064). Bulgarian rulers received from Byzantium the title of "Tzar" two centuries before it was adopted in Russia. Simeon

(893-907) assumed the title of the "Tzar" of the Bulgarians and "autocrat" of the Romans. Serbians, too, use this term. Tzar (Russ. "tsari," Old Church Slavic, "tsēsari," "tsesaru," though Old High German "keiser," from Latin "Cæsar") is the alternative title of the Russian Emperor. Among the Russians themselves the Emperor is more frequently called *Gosudar* (i. e., lord), than the Tzar. The wife of the Tzar is called Tzaritza (Tzarina); his son Tzarevich; his daughter Tzarevna. In 1799 the Emperor Paul the First introduced the title Cesarevich (not Tzarevich) for his second son, the Grand Duke Constantine. The heir apparent and his wife are called Cesarevich and Cesarevna.

CHAPTER XIV

1. Aryan tongue family consists of Indian (Hindi, etc.), Iranian (Persian, etc.), Armenian, Hellenic (Greek, etc.), Illyrian (Albanian, etc.), Italic (Latin, modern Romance languages, Rumanian), Celtic (Welsh, Irish, Gaelic, Breton, etc.), Anglo-Saxon (Scandinavian languages, Dutch, English, German, etc.) and of Slavic. Apart from Finnish, Magyar, and Turkish provinces the European language is Aryan, especially Neo-Latin (French, Italian, Spanish, and Rumanian), North Aryan (English, Dutch, German), and Slavic which also includes Lettish if the ethnological circle be somewhat widened. In the Middle Ages a Lettish idiom was still current among the Prussians, who are now Germans because they speak German, although distinct Slavo-Lettish traits are inherent in the Prussian type. In order to show how a non-Aryan European tongue differs from the Indo-European languages, I might mention the Magyar equivalent of the following three words: "I see thee," which is "Látlak," or for "My father" which is "atyamert," the last syllable of which is composed of the affixes *m*—"my," and *ert*—"for."

2. See: *Palacky,* Leben und gelehrtes Wirken des Joseph Dobrovsky, Prag, 1833.

3. Spasovich, a Polish lawyer of St. Petersburg, has assisted Pypin in his valuable work on Slavic literature, which has been made more accessible to Western students by the German translation of Pech. Later appeared an English translation of it.

4. To the *South-Eastern Branch* belongs: A. *Russian*—(1) Great Russian: Moscow, Novgorod and northern Siberian, and central Russian; (2) Little Russian: eastern, western (sometimes called Red Russian), and Carpathian; (3) White Russian. (B.) *Bulgarian*—(1) Old Bulgarian (the ecclesiastical language): (2) Modern Bulgarian: Upper Moesian, Lower Moesian, and Macedonian. (C.) *Serbo-Croatian* and *Slovenian*—(1) *Serbo-Croatian:* southern or Herzegovinian, Syrmian, Resanian, and the language of the coast or Dalmatian: (2) *Slovenian:* dialects of Upper, Middle and Lower Carniolian, Styrian, Ugro-Slovenian, Resanian, and Croato-Slovenian. To the *Western Branch* belongs: (1) *Polish:* Masovian or Mazurian, Great Polish, Silesian, and Kashubian: (2) *Bohemian:* Czech, Moravian, and Slovak: (3) *Lusatian Serbian:* Upper and Lower: (4) Polabic (extinct).

5. Others classify as follows: (1) Russian (with its Great Russian,

Little Russian and White Russian branches); (2) Bulgarian with Eastern and Western dialects, and the Macedonian Slavic which agrees with the Bulgarian in such important peculiarities as the postpositive article, the preservation of nasal sounds, and the loss of declension; (3) Serbo-Croatian (Shtokavian-Serbian in the South, and Chakavian-Croatian in the West), with its (4) Slovenian or Kaykavian dialect in the West; (5) Czecho-Moravian, with its (6) Slovak dialect; (7) Serbo-Lusatian or Serbian (with the Upper Lusatian and Lower Lusatian dialects); (8) Polish with (9) Kashubian, (10) Polabian (along the Elbe), now extinct, and (11) Old Church Slavic. Baudoin de Courtenay has described the Slavic dialect spoken by the Resanians, a tribe living in Italy in two villages of the Julian Alps. See also: *Kiepert:* (1) Völker-Sprachenkarte von Österreich und den unteren Donauländern, Berlin, 1869; (2) Völker und Sprachenkarte von Deutschland und den Nachbarländer, 6th edition, Berlin (no date); *Le Monnier,* Karte der Verteilung Österreich-Ungarns nach der umganglichen Muttersprache, Wien, 1888; *Rabert,* Karte der Verbreitung der Deutschen in Europa, Glogou, 1891, Blatt II, VI & VII; *P. Langhaus,* Karte der Verbreitung von Deutschen und Slawen in Österreich, Gotha, 1899; *J. Zemmrich,* Sprachgrenze und Deutschtum in Böhmen, Braunschweig, 1902.

6. See: *C. Abel,* Slavic and Latin, London, Trübner, 1883, VI+123; *O. Asboth,* Ein Stück Volksetymologie (Arch. f. sl. Phil., XXV, 1903, 569-79); *Balbin,* Dissertatio Apologetica Slovenicae, 1775; *F. Ballhorn,* Alphabete orientalischer und occidentalischer Sprachen, Leipzig, Brockhaus, 1873, 11th edition; *B.,* Les études Slaves en Engletere (*La Nation* Tcheque, II, 1916, 188-9); *A. Belich,* Zur Entwicklungsgeschichte der slawischen Demunitiv-und Ampflificativsuffixe (Arch. f. slaw. Phil., XXIII, 1901, 134-206; XXVI, 1904, 321-57); *C. S. T. Bend,* Die Verwandschaft der Germanischen und Slawischen Sprachen mit einander, Berlin, Weber, 1822, X+211; *E. Berneker,* Slawisches Etymologisches Wörterbuch, Heidelberg, 1908-1913, 2 vols.; *Ant. Bernolak,* Dissertatio Philologico-Critica de Literis Slavorum, Grammatica Slavica, Presburg, 1790; *L. Biskupski,* Beiträge zur slawischen Dialektologie, Berlin, 1898; *Bonwetch,* Das slawische Henochbuch, Göttingen, 1896; *O. Broch,* Slavische Phonetik, Heidelberg, Winter, 1911, 347; *P. Diehls,* Studien zur slavischen Betonung (Arch. f. sl. Phil., XXXI, 1907, 1-101); *J. Dobrovsky:* (1) Institutiones Linguae Slawicae Dialecti Veteris, Vienna, 1822; (2) Slovanki: zur Kenntniss der alten und neuen slavischer Literatur, Prag, 1814, 254; (3) Die Bildsamkeit der slawischen Sprache, Prag, 1797; (4) Glagolitica, Prag, 1807; (5) Slavin, Prag, 1808 (6 numbers); (6) Entwurf zu einem allgemeinen Etymologikon der slawischen Sprache, Prag, 1813; *L. Dominian,* Frontiers of Language and Nationality in Europe, N. Y., Holt, 1917, XVIII+375; *N. Forbes,* The position of the Slavic Languages at the present day, Oxford, Clarendon, 1910, 32; *R. E. Froelich,* Einleitung zur schnellen Erlernung der vier slawischen Hauptsprachen, Wien, 1847, 151; *A. Gesen,* Skizzen und Bemerkungen aus der Philologie, Geschichte und Philosophie, St. Petersburg, 1884; *M. Hattala,* De Contignarum Consonantium Imitatione in Linguis Slavice, Prag, 1809; *I. Hoshek,* Grammatik der neuslavischen Sprache, Kremsier, 1907, 131; *V. Hruby,* Vergleichende Grammatik der slavischen Sprachen, Wien, Hartleben, 1909, VII+184; *G. Ilinski,* Der Reflex des indogermanischen Diphtongs *eu* im Urslawischen (Arch. f. sl. Phil.,

XXIX, 1907, 481-97); *V. V. Jagich:* (1) Die osteuropäische Literaturen und die slawischen Sprachen (in "Kultur der Gegenwart," I, No. 9, 1908); (2) Neue Briefe von Dobrovsky, Kopitar und andern Süd-und Westslaven, Berlin, 1898; (3) Briefwechsel zwischen Dobrovsky und Kopitar, 1808-1828, Berlin, 1885-1888; (4) Die slavische Sprache, Berlin, 1908; (5) Kirchen-slavisch-böhmische Glossen cae XI, XII, Wien, Gerold, 1904, 44; (6) Die Verwandschaftsverhältnisse innerhalb der Slavischen Sprachen (Arch. f. sl. Phil., XIX, 1907; XX, 1908; XXII, 1910; (7) Zur Entwicklung der Kirchen-slavischen Sprachen (Denkschrift d. k. K. Akad. d. Wiss., Wien, XLVII); *K. Jirichek,* Die christlichen elemente der topographischen Nomenklatur der Balkanländer, Wien, 1897; *B. Kopitar,* Kleinere Schriften sprachwissenschaftlichen, ethnographischen und rechthistorischen Inhalts, Wien, Beck, 1857, IV+380; *Katanchich,* Specimen philologicae et geographicae Pannomorum, Zagrabiae, 1795; *F. v. Kraelitz-Greifenhorst,* Corollarien zur F. Miklosich, "Die türkische Elemente in den südost-und osteuropäischen Sprachen," Wien, Holder, 1911, 65; *P. Kretschmer,* Die slavische Vertretung von indogermanischen *o* (Arch. f. sl. Phil., XXVII, 1905, 228-40); *M. Z. de Krynski,* Vieux-slave pręguja (Indoger. Forschungen, XXIX, 1911, 227-8); *Le Monnier,* Sprachkarte von Österreich-Ungarn, Wien, 1888; *A. Leskien,* Unterschungen über Quantität und Betonung in den slavischen Sprachen (Arch. f. sl. Phil., XXI, 1899, 321-98); *E. Liden,* Ein baltisch-slavisches Anlautgesetz, Göhchborg Zachrisson, 1899, 31; *Malinowski,* Beiträge zur slawischen Dialektologie über die Oppelnsche Mundart in Ober-Schlesien, Leipzig, 1873; *A. Meillet:* (1) Études sur l'éthymologie et le vocabulaire du vieux slave, Paris, Buillon, 1902; (2) Recherches sur l'emploi du génitif-accusatif en vieux-slave, Paris, 1897; *J. Mikkola,* Urslavische Grammatik, Heidelberg, 1913 et seq.; *Mikkola & Berneker,* Slavisches ethymologisches Wörterbuch, Heidelberg, 1908, et seq.; *Fr. Miklosich:* (1) Vergleichende Lautlehre der slavischen Sprachen, Wien, 1879; (2) Wortbildungslehre der slavischen Sprachen, Wien, 1876; (3) Vergleichende Grammatik der slavischen Sprachen, Wien, 1852-75, 4 vols. (I, III, IV vols. in 2nd ed., Vienna, 1868-74); (4) Slavische Bibliothek oder Beiträge zur slavischen Philologie und Geschichte, Wien, 2 vols., 1851-8; (5) Der präpositionslose Local der slavischen Sprachen (K. Akad. d. Wiss., Phil.-hist. Cl., vol. 57, 1868, 531-8); (6) Über die Steigerung und Dehnung der Vocale in der slavischen Sprachen (Ib., v. 28, 1878, 53-96); (7) Die Negation in der slavischen Sprachen (Ib., v. 18, 1867, 335-67); (8) Über die zusammengesetzte Deklination in der slavischen Sprachen (Ibid., v. 68, 1871, 133-56); (9) Die slavischen Monatsnamen (Ib., v. 17, 1868, 1-32); (10) Die Bildung der slavischen Personennamen (Ibid., v. 10, 1860, 215-30); (11) Die christliche Terminologie der slavischen Sprachen (Ib., v. 24, 1876, 1-58); (12) Die Fremdewörter in den slavischen Sprachen (Ib., v. 15, 1867, 73-140); (13) Die Verba impersonalia im Slavischen (Ib., v. 14, 1865, 109-244); (14) Über die langen Vocalen in den slavischen Sprachen (Ib., v. 29, 1879, 35-140); (15) Über Die Genetivendung *go* in der pronominalen Deklination der slavischen Sprachen (Ib., v. 62, pp. 48-52); (16) Die slavischen Ortsnamen (Ib., XXI, 1872); (17) Slavische Elemente in Magyar (Ib., XXI, 1872); (18) Die slavische Elemente in Rumänischen (Ib., XII, 1862); (19) Lexicon Linguae Slovenicae Veteris Dialecti, Vienna, 1855; *A. Musich,* Zum

Gebrauche des Praesens verbi perf. im Slavischen (Arch. f. sl. Phil., XXIV, 1902, 479-514); *W. Osten-Sacken,* Die Bedeutungssphäre der Eigenschaftsabstrakta auf slav. *oba* (Indog. Forschungen, XXVIII, 1911, 416-24); *H. Peterson:* (1) Studien über slav. *ch* (Arch. f. sl. Phil., XXXV, 1914, 355-79); (2) Slavische Etymologien (Ib., XXXIV, 1913, 370-84); *P. J. Shafarik:* (1) Sechs Abhandlungen zur slavischen Sprachwissenschaft, Prag, 1868-73; (2) Geschichte der slavischen Sprache und Literatur nach allen Mundarten, Prag, Tempsky, 1869, XVI+527; *A. Schleicher,* Über *v* (—*ov*,—*ev*—) vor den Casuendungen im Slavischen (K. K. Akad, d. Wiss, Phil.-hist. Cl., VIII, 1852, 194-210); *C. M. Stenbock,* Zur Kollektivbildung im Slavischen, Uppsala, Berling, 1906, III+90; *K. Strekelj:* (1) Slavische Wortdeutungen (Arch. f. sl. Phil., XXVII, 1905, 41-72); (2) Zur Kenntnis der slavischen Elemente im italienischen Wortschatze (Ib., XXVI, 1904, 407-36); (3) Vermischte Beiträge zum slavischen etymologischen Wörterbuch (Ib., XXVIII, 1906, 481-537); (4) Slavisches im friaulischen Wortschatze (Ib., XXXI, 1909, 203-9); (5) Zur slawischen Lehnwörterkunde, Wien, Gerold, 1904, 89; *Topolovshek,* Die basko-slavische Spracheinheit, Wien, 1894; *Uhlenbach,* Die germanische Wörter im Altslavischen (A. f. sl. Phil., XV, 1893, 481); *J. S. Vater,* Analekten der Sprachkunde, Leipzig, Dyk, 1820-1821; *W. Vondrak,* Vergleichende slavische Grammatik, Göttingen, Vandenhoeck, 1906-8, 2 vols.; *E. Von Olbrecht,* Geschichtliche Übersicht der slavischen Sprache in ihren verschiedenen Mundarten und slavischen Literature, Leipzig, 1837; (translated from the English by Therese von Jacob); *J. Zembrich,* Sprachgrenze und Deutschtum im Böhmen, Braunschweig, Vieveg, 1902, VI+116; Reflections on the importance of the Slavic languages and literature in the present time; with remarks on the establishment of a professor's chair at Oxford, London, Ollivier, 1844, pp. 8.

7. The numerals distinctly betray a pure Indo-European derivative, as it is indicated by comparison of the Serbian terms for numerals (*masc.*) and those of the Sanskrit, Greek, Latin, Hebrew, etc. *Yedan* (San. *eka,* compare also the Hebrew *chad* and the Hungarian *egy*), *dva* (San, *dvi,* Gr. *δύο,* Lat. *duo*), *tri* (San. *tri,* Gr. Tseis, Latin, *tres*), *chetiry* (San. *chatur,* Lat. *quator*), *pet* (San. *pancham,* Greek *πεντε*), *shest* (San. *shash,* Lat. *sex,* comp. Hebrew *shesh*), *sedam* (San. *saptan,* Lat. *septem,* comp. Hebrew *sheba*), *osam* (San. *ashtan*), *devet* (*nine*), *deset* (San. *das'an,* Lat. *decem*), *sto* (San. *s'ata,* Lat. *centum*), *tisucha* or *hilyada* (*thousand*). The first numerals (masc.) in Russian are: (1) *odin,* (2) *dva,* (3) *tri,* (4) *chetire,* (5) *pyat,* (6) *shest,* (7) *sem,* (8) *osm* (or *vosem*), (9) *devyat,* (10) *desyat.* Other Slavic dialects have almost the same names for these numerals.

8. It is a fact that no race has ever exercised a more powerful civilizing influence than the latest arrival in history, the Indo-Europeans, for they made themselves experts in world politics and imperial expansion, in international law and democratic organization. It is rightly said that neither Arab nor Turk nor Chinaman was able to create a national theatre adorned by dramatic stars of such magnitude as Sophocles, Shakespeare, Schiller, etc. The Indo-European people alone have accepted the bold faith that man only appears to be human, but is godlike in essence; divine sonship is an Indo-European or Aryan dogma rejected

by Judaism, and the historical foundations of Christianity are clearly Semetic, but the philosophical gist of the New Testament is no less obviously Platonic. Paul wrote his stirring epistles in Greek, and Spinoza his sublime heresies in Latin. Both men were Jewish by parentage, but Indo-European by destiny, since their classical messages are couched in Indo-European or Aryan phraseology.

9. *S. K. Bulich,* The Old Church Slavic Elements, St. Petersburg, 1893; *Chodzka,* Grammaire paléoslave, Paris, 1869; *M. Meillet,* Le Paléoslave (La Nation Tcheque, II, 1917, 333-4); *Schleicher, A.,* Formenlehre der Kirchenslavischen Sprache, Bonn, 1852; *Vondrak, W.,* Altkirchen-slawische Grammatik, Berlin, Weidmann, 1910, XVIII+656; *Ziljski,* Uzajemna slovnica, Prague, 1865; *Zivanovich, J.,* Crkveno-slavenska gramatika, Karlovci, 1900.

10. See, for example, Vladimir Dahl's *Explanatory Dictionary of the Living Great Russian Language,* St. Petersburg, 5th ed., 1880-1882. The best Dictionaries are those of the Russian Academy (4 vols., Petrograd, 1847; containing about 115,000 words); of Heym (1798-9), Schmidt (Leipzig, 1815), Oldenkojs (4 vols., 1825), Sokolov (Petrograd, 1834), Reiff (1862), Paulovski (1859), Tatischchev (1832), etc. The oldest Russian grammar is that of Ludolf (Oxford, 1696); others are the grammars of the St. Petersburg Academy (1802), of Gretch (Petrograd, 1823; new edition, 1834), A. Ch. Vostokov (Petrograd 1831), Buslayev (1881, 5th ed.), Sobolevski (1891, 2nd ed.), Brandt (1892), Noakovsky (1836), etc. *A Russian Grammar for Englishmen* is published in St. Petersburg in 1822, and another by Heard, in 1827 (2 vols.). There is an English-Russian grammar by Constantinov (1885). See also: *Abrich,* Hauptschwierigkeiten der russischen Sprache, Leipzig, 1872; *A. Alexandrov:* (1) A Practical Method of the Russian Language, London, 1892; (2) Complete Russian-English Dictionary, St. Petersburg, 1899 (3rd ed.); (3) Complete English-Russian Dictionary, (1897, 2nd ed.); *Bondar,* Simplified Russian Method, London, 1915; *B. Boyer, M. Speranski and S. Harper,* Russian Reader, Chicago, 1906; *Charpentier,* Elements de la Langue russe, St. Petersbourg, 1791, 2nd ed.; *Forbes, N.:* (1) Russian Grammar, London, Oxford University Press, 1916, 2 ed.; (2) First Russian Reader, London, 1916; (3) Second Russian Reader, London, 1916; *J. M. Freese,* A pocket dictionary of the English and Russian languages (2 vols.); *J. A. Galiffe,* Observations sur la resemblance frappante que l'on découvre entre la langue des Russes et celle des Romains, Milan, 1817; *A. Garkavy,* English-Russian Dictionary; *M. Golovinsky,* English-Russian and Russian-English Dictionary; *Heym,* Russische Sprachlehre für Deutsche, Riga, 1804, (3rd ed.); *Madame N. Jarintzoff,* The Russians and their language, London, Blackwell, 1916; *Körner,* Ausführliches Lehrbuch der russischen Sprache, Sonderhausen, 1892; *Levicki,* Grammatik der russischen Sprache für Deutsche, Przemysl, 1883; *Langau,* Manuel de la langue Russe, St. Petersburg, 1825; *Makarov:* (1) Dictionnaire Français-Russe (1892, 7th ed.); (2) Russe Français complet (1893, 6th ed.); *Manasevich,* Die Kunst die russische Sprache zu erlernen, Wien, Pest & Leipzig, 1898; *M. Mitrofanowicz,* Praktische Grammatik kleinrussischer Sprache, Wien, Hartsleben, 1891; *P. Mott,* Conversation Grammar and Key, Heidelberg, Otto, 1908 (3 ed.); *Oldekop,* Grundregeln der russischen Sprache, St. Peters-

burg, 1828; *Pavlovsky,* Russisch-Deutsches und Deutsch-Russisches Wörterbuch, Riga, 1886, 3rd ed.; *Reiff,* Grammaire raissonée de la langue Russe, Paris, 1828; *Schmidt,* Praktische russische Grammatik, Leipzig, 1813; *J. Solomonoff,* Russian Composition, N. Y., 1900; *St. v. Smel-Stockyj,* Ruthenische Grammatik, Leipzig, Goeschen, 1913; *Stockyj-Gartner,* Grammatik der ruthenisch-ukrainischen Sprache, W. 1913; *Mark Sieff,* Manual of Russian commercial correspondence, London, Kegan Paul, Trench, Trubner & Co., 1916; *Supan,* Ergebnisse der Sprachenzählung im russischen Reiche, 1897 (Petermann's Mittailungen, 1905); *Swiggett, G. L.,* Why we should study Russian: the nation's need; Publication of the Society for the Advancement of Slavic Study, 1918, 7; *Tappe,* Neue russische Sprachlehre für Deutsche (St. Petersburg, 1820, 3rd ed.); *L. N. Tolstoy,* A First Russian Reader, with English notes and a vocabulary by Percy Dearmer and V. A. Tananevich; *Vater,* Praktische Grammatik der russischen Sprache, Leipzig, 1814 (2d. ed.); *Volper,* Russian accidence in tables; *A. Wasilieff,* English-Russian and Russian-English Dictionary (2 vols.); *M. P. B. Yasenisky,* A Pocket Dictionary of the Ukrainian-English & English-Ukrainian Languages, Winnipeg, Can., 1914; Rapports entre la langue sanscrit et la langue russe, Paris, 1811; Kurzer Leitfaden der russischen Sprache, Leipzig, 1883; Russian-English & English-Russian Dictionary, London, K. Paul, 1916; Russian self-taught; 100 Russian verbs in common use and 1,000 of their compound forms; Commercial Correspondence; Vest pocket English-Russian and Russian-English dictionary (to be bought at 31 E. 7th St., N. Y. City).

11. Russian alphabet includes 35 letters: *a, b, v* (also *ff*), *g* hard (also *h* and *v*), *d,* Italian *e* (also *ye,* as in "yell" and *u* as in "hut"), French *j, z,* Italian *i,* the same *k, l, m, n,* Italian *o* (also English *o* as in "hot") *p, r, s, t,* Italian *u, f, kh,* (German *ch*), *tz* (Italian and German *z*), *tch* (Polish cz), mark of hardness, German *ü* (nearly Polish *y*), mark of softness, *ye* (German *je*), *e, yu* (German *ja*) *f,* Italian *i* (also *v*). Among formal characteristics of the Russian language are *seven cases:* (1) nominative, (2) genitive, (3) dative, (4) accusative, (5) vocative, (6) ablative or instrumental, and (7) indicative or prepositional; and *three genders* in noun, adjectives, and past tenses of verbs.—Following examples show some of these grammatical features: Masculine noun declined: singular (1) *tzar,* (a, the) tzar or king; (2) *tzarya,* (3) *tzaryu,* (4) *tzarya,* (5) *tzar,* (6) *tzarem,* (7) *tzarye.* Plural: (1) *tzari,* (2) *tzarey,* (3) *tzaryam,* (4) *tzarey,* (5) *tzari,* (6) *tzaryami,* (7) *tzaryakh.* Feminine noun: Singular: (1) *ruka* ("hand"), (2) *ruki,* (3) *rukye,* (4) *ruku,* (5) *ruka,* (6) *rukoyu,* (7) *rukye.* Plural: (1) *ruki,* (2) *ruk,* (3) *rukam,* (4) *ruki,* (5) *ruki,* (6) *rukami,* (7) *rukakh.* Neuter noun: Singular: (1) *Zerkalo* (*looking-glass*), (2) *zerkala,* (3) *zerkalu,* (4) *zerkalo,* (5) *zerkalo,* (6) *zerkalom,* (7) *zerkalye.* Plural: (1) *zerkala,* (2) *zerkal,* (3) *zerkalam,* (4) *zerkala,* (5) *zerkala,* (6) *zerkalami,* (7) *zerkalakh.* Adjective masc. sing.: (1) *Mudriy* (wise), (2) *mudrago,* (3) *mudromu,* (4) *mudry* (mudravo) (5) *mudriy,* (6) *mudrim,* (7) *mudrom.* Pl.: (1) *Mudriye,* (2) *mudrikh,* (3) *mudrim,* (4) *mudriye* (mudrikh), (5) *mudriye,* (6) *mudrimi,* (7) *mudrikh.* The personal pronouns are: *ya* (I), *ti* (thou), *on* (he), *ona* (she), *ono* (it), *mi* (we), *vi* (you), *oni, onye* (they). The perfect of the verb *bit* (*y*), "to be," is—sing.: *ya bil* (I have been), *ti bil, on bil, ona bila, ono bilo;* pl: *mi bili, vi bili, oni*

and onye bil. Other formal characteristics of the Russian tongue are two terminations for adjectives: (1) "complete," or purely adjectival, (2) "clipped," or predicative; two varieties of participles: (1) adjectival and (2) adverbal (French *gérondif*); only three tenses, but a great variety of "aspects," whereby a verb can be made to express the finest subtleties and shades of the Latin frequentatives, inchoatives, etc.,—in general, through composition with a preposition, every present becomes a future, every imperfect a perfect; thus for instance, *stoy-u* (=sto), *po-stou-u* (=stabo), *stoy-al* (=stabam), *po-stoy-al* (=steti); the disuse of the copula in the present tense; the absence of the article, and the personal endings of the verb, which allows the omission of the pronouns when desired for rhetorical purposes.

12. Some claim that the Little Russian dialect or Malorussian will gain in importance in future. Eugene Zelechowsky's "Dictionary of Little Russian" is a very valuable and useful book, compared with the scanty publications of Sevchenko, Piskunov, Verchratzki, etc. There is a good grammar of the Malorussian by Osadtza, a pupil of Mikloshich. Nosovich published a dictionary of the White Russian dialect. See also: *Andre Mazon:* (1) L'Emploi des aspects du verbe russe, Paris, 1913; (2) Morphologie de l'aspect du verbe russe, Paris, 1908; *R. Meckelen,* Die finnisch-ugrische, tartarische und mongolische Elemente im Russischen, Berlin, 1914, et seq.; *S. Bullich,* Church Slavonic Elements in Modern Russian, St. Petersburg, 1893; *H. C. Bolton,* A uniform system of Russian transliteration (Rep. from *Nature,* Feb. 27, 1890, pp. 11); *N. Durnov,* Die grossrussische Dialektologie in den letzten fünf Jahre (1897-1901), in: Arch. f. sl. Phil., v. 27, 1905, 91-125; *L. Leger and G. Bardonnaut,* Le racines et la langue russe, Paris, 1894, VIII+264; W. *H. Lowe:* (1) Russian Roots and Compounds, London, Cambridge Univ. Press, 1911; (2) Systematization of the Russian Verb, Cambridge, 1901; *J. D. Prince,* The Russian Language in America, (Russ. Rev., II, 1916, 77-9); *Ch. Sarolea,* Thoughts on the Russian language (Ibid., III, 1914, 148-57).

13. See: *J. F. Baluta,* Practical Handbook of the Polish Language, N. Y., Polish Importing Book Co., 1916; *Dr. Cenova,* Die Kassubisch-Slovinische Sprache, Leipzig, 1880; *F. B. Czarnowski,* Handy Polish-English and English-Polish Dictionary, N. Y., McKay, 1916; *F. Lorentz:* (1) Slovinzische Grammatik, St. Petersburg, 1903, XX+324; (2) Slovinzisches Wörterbuch, St. Petersburg, 1908-1912; *B. Manassewitsch,* Praktische Grammatik der polnischen Sprache, Wien, Hartsleben, 1911; *Morfill, A.,* Simplified Grammar of the Polish Language, London, 1884; *Nehring,* Altpolnische Sprachdenkmäler, Berlin, 1887; *Popolinski:* (1) Grammatik der polnischen Sprache, Thorn, 1881, 7th ed.; (2) Elementarbuch der polnischen Sprache, Leipzig, 1893, 14th ed.; *T. M. Rabbinowicz,* Vergleichende Grammatik der polnischen Grammatik, Paris, Luxemburg, 1877, 432; *A. Schleicher,* Laut-und Formenlehre der polabischen Sprache, Petrograd, 1871; *Smith,* Polnische Grammatik, Berlin, 1863, 2. ed.; *M. A. Trotz,* Nouveau Dictionnaire Polonais, Allemand et Française, Breslau, Korn, 1852, 1922; *Vymazal,* Grammatik der polnischen Sprache, Brünn, 1884. A dictionary of Kashubs has been published by X. G. Poblocki (Chelmno, 1887).

14. See: *Cebunski,* Kurzgefasste Grammatik der böhmischen Sprache, Wien, Seidel, 1877, VIII+218; *J. Dobrovsky:* (1) Geschichte der

böhmischen Sprache und Literatur, Prag, Calva, 1792, 219 (2. ed., 1818); (2) Deutsch-böhmisches Wörterbuch, Prag, 1802-21 (2 vols.); (3) Ausführliches Lehrgebäude der böhmischen Sprache, Prag, 1809, 3. ed. (latest ed. 1813); (4) Scriptores rerum bohemicarum, Prag, 1783-6, 2 vols.; (5) De sacerdotum in Bohemia coelibat, Prag, 1787; (6) Slovo Slavenicum, in specie Czechicuum, Prague, 1799; *Herzer, I.,* Böhmisch-deutsches Wörterbuch, Prag, 1901; *Jungmann,* Geschichte der böhmischen Sprache, etc., Prag, 1825; *Marshall,* Vergleishende Grammatik der Tschechischen und slowakischen Sprache, Wien, 1907 (2. ed.); *Nigris, J. V.,* Teaching Bohemian in High Schools and Colleges (Bohemian Review, I, 1917, June, 11-12); *P. J. Shafarik:* Elemente der Altböhmischen Grammatik, Leipzig, 1847, 144; *Shafarik and Palacky,* Die ältesten Denkmäler der böhmischen Sprache, Prag, 1840; *K. Strekelj,* Čechische und polnische Wörter in Mikaljes Wörterbuch (Archif. sl. Phil., XXXI, 1909, 194-202); Alphabetum Boëmicum, etc., Prague, 1718, 208; Grammatica linguae Boëmicae methodo facili . . . explicata (by Vaclav-Jandyt), Vetero-Prague, 1715; Grammatica Boëmica in v. Libros divisa, a quodam Patre Sociatatis Jesu, Olomucie, 1660.

15. See: *A. Bernolak,* Lexicon Slavicum Bohemico-Latino-Germanico-Hungaricum, Buda, 1825-7, 6 vols.; *Count Kinsky,* Erinnerung über einen hochwichtigen Gegenstand, Wien, 1774; *Pelzel:* (1) Typus Declinationum Linguae Bohemicae Novo Methodo Dispositarum, 1793; (2) Grundsätze der böhmischen Grammatik, Leipzig, 1795; *K. I. Thom,* Kurzgefasste böhmische Sprachlehre, Prag, 1785; *Fr. Thomson,* Böhmische Sprachlehre, Wien, 1782.

16. See: *A. Bernolak,* Slowakische Grammatik aus dem Lateinischen, Ofen, 1817 (1849, 380); *O. Brock:* (1) Studien von der slovakisch-kleinrussischen Sprachgrenze im östlichen Ungarn, Kristiania, Dubwad, 1897, 76; (2) Weitere Studien, etc., 1899, 104; *P. Diehls,* Zum Schicksale der Halbvokalen im Slovakischen (Arch. f. sl. Phil., XXXV, 1914, 324-9); *Hattala,* Grammatica linguae slovenicae, Schemnitz, 1850; *Fr. Pastrnak,* Beiträge zur Lautlehre der slovakischen Sprache, Wien, 1888; *J. Victorin,* Grammatik der slovakischen Sprache, Schemnitz, 1878, 4. ed.

17. See: *P. Danko,* Lehrbuch der windischen Sprache, Grätz, Keinreich, 1824, XVI+344; *R. France,* Zur slovenischen Dialektforschung (Arch. f. sl. Philo., XXXV, 1914, 329-37); *I. Grafenauer,* Zum Accente in Geaithalerdialekte (Ib., XXVII, 1905, 195-228); *A. Janezhich:* (1) Praktischer Unterricht in der slovenischen Sprache, Klagenfurt, 1850; (2) Slowenisches Sprach-Übungsbuch, Klagenfurt, 1865 (6. ed.); (3) Deutsch-Slovenisches Hand-Wörterbuch, Klagenfurt, 1889, 842; *B. Kopitar,* Grammatik der slavischen Sprache in Krain, Kärten und Stelermark, Laibach, Kors, 1808, XLVIII+460; *P. Lessiak,* Nocheinmal Klagenfurt und Celovac (Arch. f. sl. Phil., XXVII, 1905, 412-24); *Levstik,* Die slowenische Sprache nach ihren Redeteilen, Laibach, 1866; *Metelko,* Lehrgebäude der slovenischen Sprache, Graz, 1843 2 ed.); *Fr. Mikloshich:* (1) Lautlehre der altslovenischen Sprache, Wien, Braunmüller, 1850, 52 (2. ed., 1854); (2) Altslovenische Formenlehre in Paradigmen, Wien, 1874; (3) Lexicon Polaeoslovenico Graeco-Latinum, Vienna, 1865, second edition; *A. J. Murko,* Theoretisch-praktische Grammatik der slovenischen Sprache, Gratz, 1850, 216; *C. Pecnik,* Praktisches Lehrbuch der slovenischen Sprache, Leipzig, 1890; *S. Shkrabec,* Zum Gebrauch der Verba perfectiva und imperfectiva im Slovenischen (Arch.

f. sl. Phil., XXV, 1903, 554-64); *J. Sket,* Slovenisches Sprach-und Übungsbuch, Klagengurt, 1888; *K. Strekelj,* Die Ursache des Schwundes des prädikativen Instrumentals im Slovenischen (Arch. f. sl. Phil., XXV, 1903, 564-9).

18. See: *R. Andree,* Das Sprachgebiet der Lausitzer Wenden, 1550-1872 (Petermans, 1873); *Z. Bierling,* Dedascalia seu Orthographia Vandalica, 1689; *Franke,* Hortus Lusatiae, 1594; *Liebsch,* Syntax der wendischen Sprache, Bautzen, 1884; *Mucke,* Historische und vergleichende Laut-und Formenlehre der niedersorbischen Sprache: Gekrönte Preisschrift der Jablonowskischen Gesellschaft, Leipzig, 1891. There are grammars in Upper Lusatian Serbian by A. Seiler (Bautzen, 1830), Jordan (1841), F. Schneider (Bautzen, 1853), Pfuhl (Baufzen, 1867), Kral (1876). Grammars in Lower Lusatian Serbian are written by Hauptmann (Lübben, 1761), etc.

19. The best Bulgarian grammar is that by Kyriak Cankov (Vienna, 1852), and of W. R. Morfill (London, 1897). The best Bulgarian dictionaries are those of Bogorov (Bulgarian-French and French-Bulgarian, Vienna, 1869), Duvernois (Russian-Bulgarian, Moscow, 1859-89), and *Markov* (Dictionnaire de poche bulgare-française, Leipzig, 1912). A German-Bulgarian dictionary has been published by Miladinov (Sofia, 1897). K. Ghenadieff wrote *Grand dictionnaire français-bulgare,* Philipopol, Denoff, 1910, 1134. Gawriysky wrote a Bulgarian Grammar for the Germans (Heidelberg, 1904). See also: *R. E.,* Notes on Grammar of the Bulgarian language, London, 1844; *Geitler,* Old Bulgarian Phenology in relation to Lithuanian, Prag, 1873; *Leskien,* Handbuch der altbulgarischen (altkirchenslavischen) Sprache, Weimar, 1905, 4. ed.; *Fr. Miklosich:* (1) Die Sprache der Bulgaren in Siebenbürgen (K. K. Akad. d. Wiss., Phil.-hist. Kl., v. 7, 1856, 105-46); (2) Rumänische Untersuchungen. Istro und Macedo-Rumänische Sprachdenkmäler, Wien, Gerold, 1881-2; *L. Miletich,* Die Rodopemundarten der bulgarischen Sprache, Wien, Hölder, 1912, VIII+235; *C. Stephanove,* Anglo-Bulgarian Dictionary, Sofia, Globe Publ. Co., 1908; *G. Weigand & A. Doritsch,* Bulgarisch-Deutsches Wörterbuch, Leipzig, Holtze, 1913; *Wiedemann,* Beiträge zur altbulgarischen Conjugation, St. Petersburg, 1886.

20. See: *F. B. Bogadek,* Standard English-Croatian Dictionary, Pittsburg, Pa., Marohnich, 1915, 750; *O. Broch,* Die Dialekte des südlichsten Serbiens, Wien, Hölder, 1903, 342; *O. Broch and M. Reshetar,* Schriften der Balkankommission: Linguistische Abteilung, Wien, 1900-1911; *Budmani,* Grammatica della lingua serbo-croata (illirica), Vienna, 1867; *Cahen, L.,* Serbian-English and English-Serbian Pocket Dictionary, London, Paul, Trench & Trübner, 1916, 268; *V. Chorovich:* (1) Serbo-Kroatische Grammatik, Leipzig, 1913; (2) Der Dialekt von Mostar (Arch. f. sl. Phil., XXIX, 1907, 497-510); *S. Davidbey Melik,* Manuel de la française, anglaise, serbe et greque pour civils et militaires, Paris, Michel, 1917; *E. Ch. Davies,* A little Servian Phrase Book, London, 1916; *N. Forbes,* Easy Serbian for our men abroad and How to Pronounce it, London, Paul, Trench, Trübner, 1917; *A. Fick;* Makedonische Dialekte (Z. f. vergleich Sprachforschung, XXII, 1874); *F. Francev,* Beiträge zur serbokroatischen Dialektologie (Arch. f. sl. Phil., XXIX, 1907, 305-89); *Grchich,* Serbisch-deutsches und deutsch-serbisches Wörterbuch, Neusatz, 1905; *G. Ilinski,* Zur Geschichte der serbischen Deklin-

ation (Ibid., XXVII, 1905, 73-9); *V. St. Karadzich:* (1) Deutsch-serbisches Wörterbuch, Wien, 1872; (2) Serbisch-deutsch-lateinisches Wörterbuch, Belgrad, 1898, 3. ed.; *P. de Lanux & M. A. Oujevitch,* Gramaire élémentare de lanque serbe, Paris, Delagrave, 1917; *A. Leskien,* Die Entwicklung serbischer Sätze mit *te* von Parataxis zu Syntaxis (Ach. f. sl. Phil., XXXII, 1900,1-5); *Lochmer,* English-Croation Dictionary, Agram, 1898; *L. Masing,* Die Hauptformen des serbisch-chroatischen Accents, St. Petersburg, 1876 (a dissertation for Ph.D.); *F. Miklosich,* Die nominale Zŭsammensetzŭng im Serbischen (K. K. Akad. d. Wiss., Wien, Phil.-hist. Cl., XII, 1864, 1-28); *M. C. Muza,* Praktische Grammatik der Serbisch-Croatischen Sprache, Wien, 1908, 4 ed.; *Partchitch,* Grammaire de la langue serbo-croate, Paris, 1877; *V. M. Petrovich,* Serbian Conversation-Grammar, Heidelberg, 1914; *Popovich, Gj.,* Wörterbuch der serbischen und deutschen Sprache, Neusatz, Brüder Jovanovich, 1886-1895, 2 vols., 484+535, 2. ed.; *M. Reshetar:* (1) Der stokavische Dialekt, Wien, Hölder, 1907, 320; (2) Die serbo-kroatische Betonung südwestlicher Mundarten, Wien, 1900, VI+222; (3) Zur Frage über die Gruppierung der serbokroatischen Dialekte (Arch. f. sl. Phil., XXX, 1909, 597-625); (4) Ein serbo-kroatisches Wörterverzeichniss aus der Mitte des 15. Jahrhundert (Ib., XXVI, 1904, 358-66); *Ivan Scherzer,* Kroatisch-Serbisch-Deutsch und Deutsch-Kroatisch-Serbisch, Berlin, Neufeld, 1908, 314; *P. Skok,* Mundarten aus Zumberak (Arch. f. slaw. Phil., XXXII, 1911, 363-83); *J. N. Stevovich,* Dictionnaire français-serbe, Genève, H. Jarrys, 1916, 406; *Lj. Stojanovich,* Dialekto-logische Miscellen (Ib., XXV, 1903, 212-8); *Sturz,* De Dialecto Macedonica et Alexandrine, Leipzig, 1808; *Drag. Subotich & N. Forbes,* Serbian Grammar, London, Clarendon Press, 1918; *M. Tentor,* Der chakavische Dialekt der Stadt Cherso (Arch, f. sl. Phil., XXX, 1908, 146-204); *Fr. Vymazal,* Serbische Grammatik, Brünn, 1882; Deutsch-italienisch-kroatischer Sprachführer für Militärzwecke, Wien, Seidel & Sohn, 1915, 37.

21. In Serbian there are 30 letters, 5 for vowels all open sound: a (is pronounced as a in "far"), o (o in "score"), e (e in "set") i (i in "lip"), u (u in "put") and 25 for consonants: b (b in "ball"), c (ts in "cats"), č (ch in "church"), ć (ch in "church," but softer, like ch in "Greenwich" or té in French "volonté"), d (d in "door"), f (f in "fan"), g (g in "gold"), đ or dj or gj (pronounced as the letter g in English or g in "George"), h (h in "hall"), j (y in "your"), k (k in "keel"); l (l in "love"), lj (ll in French "bullion"), m (m in "mother"), n (n in "no"), nj (n in "New York"), p (p in "pity"), r (r in "rum"), s (s in "sun"), š (sh in "ship"), t (t in "two"), v (v in "valid"), z (z in "zeal"), ž (j in French "jour"), dž (j in "John," hard). These are the Latin characters of the Serbo-Croatian alphabet. There is a Cyrillic form of these letters, which is more used by the Serbs. Serbs have a most phonetic way of writing: there is a special character for every sound, which is not the case even in the most phonetic language in Europe (i. e., Italian). In Cyrillic, letters for the vowels are the same. The Serbian language being phonetic does not employ double consonants, diphthongs or triphthongs. The 30 letters represent always the same 30 sounds, and the position of the written signs does not affect or qualify the sound.

The Serbs and Croats form an absolute linguistic unit, for their literary language is identical, and their spoken language varies locally

according to the dialect, which is differentiated according to pronunciation of the word *shto* (what; *Lat. quid*). In one part of the country it is pronounced *cha,* in another *kay,* in the third *shto.* The first dialect (*cha*) is spoken in the north of Dalmatia, in the Isles on the Croatian coast, and in Istria. The second dialect (*kay*) prevails in North-western Croatia from the neighborhood of Karlovac (Karlstadt) to the river Mur, in the counties of Zagreb, (the present Belovar), and above all in the Medjumurje. The third dialect (*shto*) is the one most widely spoken; it is the speech of Serbia, Montenegro, Bosnia, Herzegovina, Dalmatia, South-western Croatia, Slavonia, and Southern Hungary. It is also the most beautiful of the three dialects, the most melodious, and the richest in vowel sounds; it has taken precedence of the other two, and reigns to-day as the accepted literary tongue. The Slovene speech is merely a variety of the *kay* dialect; it is still the local literary tongue of the Slovenes, but it has been greatly approximated in its vocabulary, syntax, and morphology to the *shto* dialect, which is the standard literary language of the Serbo-Croats. The technicalities of the *shto, cha,* and *kay* dialects need not be entered into here. See: *A. Belich:* (1) The Dialects of Eastern and Southern Serbia, Belgrade, 1905; (2) On the Serbian or Croatian Dialects, Belgrade, 1908; (3) Serbian Dialect Map, St. Petersburg, 1905; *Lukianenko,* Kaikavian Dialect, Kiev, 1905.

22. He published "Russian Grammar" (Oxford, 1887), "Grammar of the Bulgarian Language" (London, 1897), "Simplified Grammar of the Serbian Language" (London, Trübner, 1887, VIII+71); Grammar of the Bohemian or Czech Language (London, 1899);) "The Dawn of European Literature: Slavonic Literatures" (London, S. P. C. K., 1883, VIII+264), "A History of Russia from the birth of Peter the Great to Nickolas II" (London, 1902, 486), etc. His articles about the Slavs in *Cyclopædia Britannica* are well-known.

23. A language is called "dead" when, though no longer spoken, it is studied and read in books of a past time, as Latin, Greek, Sanskrit, and Anglo-Saxon. When it has no literature and is no longer spoken, it is said to be "extinct" (Cornish, a Celtic language became extinct in the eighteenth century).

CHAPTER XV

1. V. M. Petrovich in his *Hero Tales and Legends of the Serbians* (p. XVIII) is right in saying that the tales and legends are less characteristic than the heroic ballads, for it would be ridiculous for any nation to lay exclusive claim, as "national property," to such legends as *Cinderella* (in Serbian *Pepeljuga,* where "pepel" or—with vocalized *l* —"pepel" means *cinder* or *ashes; uga* being the idiomatic suffix corresponding to the English *ella* or the Italian *one,* etc.) and certain others, which are found more or less alike in many tongues, as is well known to those who are acquainted with the European folk-lore. Indeed, by their striking analogy with the folk-lore of other nations, the Slavic legends and tales help to prove the praehistoric oneness of the entire Indo-European race.

2. *Bylina* is derived from *byt,* "to be," i. e., the story of something

which has actually occurred, in contrast to the account of a purely imaginary event. The common measure of the *bylina* is trochaic with a dactylic ending, of 5 feet, which with characteristic elasticity can be lengthened to 7 or contracted to 4, weakening of strictly defined characteristics of *bylina* (i. e., names historical or pseudo-historical are given to places and persons, the style is determined, the rhythm fixed within certain limits) makes of the epic a *pobyvalchina* or *starina* (old tales). Further deterioration brings it to the class of Kossack songs (*kazacheskiwa*). Next comes the class of the young men's songs (*molodyetzhiwa*), then the nameless songs (*bezimyaniniya*), and finally the *prose tale* (*skazka*), where all indications of distinct locality construction are lost.

3. The Russian poet Lermontov (1814-1841) made a very clever imitation of a Russian bilina, "Song about the Tzar Ivan Vasilyevich, the Young Oprichnik, and the Bold Merchant of Kalashnikov." The first Russian poet of Russia, Pushkin, began his career by re-telling in verse his old nurse's tales to which he used to listen during the long winter nights.

4. With the so-called "Chronicle" of Nestor begins the long series of the Russian annalists. There is a regular catena of these chroniclers, extending with only two breaks to the time of Alexis Mikhailovich (1645-76), the father of Peter the Great. Besides the work attributed to Nestor, there are chronicles of Novgorod, Kiev, Volhynia, Pskov, Suzdal and many others. Yes, every Russian town of any importance could boast of its annalists. In some respects these compilations, the productions of monks in their cloisters, remind W. R. Morfill of the *Anglo-Saxon Chronicle*, dry details alternating with here and there a picturesque incident; but the *Anglo-Saxon Chronicle*, says W. R. Morfill, has nothing of the saga about it, and many of these annals abound with the quaintest stories. There are also works of early travellers, as the igumen (abbé) Daniel, who visited the Holy Land at the end of the eleventh and commencement of the twelfth century. The Tartar invasion under Batiy (1224-1237) almost annihilated Russian literature. However, a few works of some merit belonging to this period of darkness and stagnation have been preserved. Chief among these are the "journeys" of Anthony (Archbishop of Novgorod) to Constantinople (1200); of the monk Simeon and the Susdal Bishop Avraamiy, who accompanied the Moscow Metropolitan Isidor to the Florentine Council in 1439. A later traveller was Athanasius Nikitin (1468-1474), a merchant of Tver, who visited India. He has left a record of his adventures, which has been translated into English (published for the Hakluyt Society, London). Later also is the account written by two merchants, Korobeinikov and Grekow. They were sent with a sum of money to the Holy Sepulchre to entreat the monks to pray without ceasing for the soul of the son of Tzar Ivan the Terrible, whom his father had killed. A curious monument of old Slavic times is the "Precepts to My Children," written by Vladimir Monomakh (1113-25) for the benefit of his sons. This composition is generally found inserted in the "Chronicle" of Nestor; it gives a quaint picture of the daily life of a Slavic prince; it is a Vademecum of practical advice reinforced by examples drawn from his own life.

5. See: *A. Boltz,* Über das altrussische Heldenlied im Vergleiche mit der Arthur—Sage, Berlin, Mai, 1854, 24; *L. K. Goetze:* (1) Das Kiewer

Höllenkloster als Kulturzentren des vormongolischen Russland, Passau, 1904; (2) Kirchrechtliche und Kulturgeschichtliche Denkmäler Altrusslands, Stuttgart, 1905; (3) Staat und Kirche im Altrussland, Kiewer Periode, 988 bis 1240, Berlin, 1906; *P. v. Goetze,* Stimmen des russischen Volks in Liedern, Stuttgart, 1828; *W. Hanke,* Igor Svatoslavitch, Prag, 1821; *I. Hapgood,* Russian Folk-Tales, N. Y., 1887; *Hilferding,* A., De Gouvernment Olonez und seine Volksrhapsoden (Russ. Rev., 1872); *E. Leavitt,* Russian fables and poems, N. Y., Sotkin, 1904, VIII+20; *E. Lineff:* (1) Russian folk-songs, etc., Chicago, Sunny, 1893, 63; (2) The present songs of Great Russia, as they are in the Folk's Harmonization, collected and transcribed from phonograms, St. Petersburg, 1905; *D. A. Mackenzie,* Stories of Russian folk-life, London, Blackiston, 1916, 192; *P. N. Polevoi,* Russian fairy tales, London, Lawrence, 1892, VIII+264 (London, Harper & Co., 1915, 282); *W. R. St. Ralstone:* (1) Russian folk-tales, London, Smith, 1873, XVI+382; (2) The songs of the Russian people, as illustrative of Slavic mythology and Russian social life, London, Ellis & Co., 1872, XVI+439; *A. Raumbaud,* La Russie épique, Paris, 1876; *Tiander,* Russische Volksepopeen, St. Petersburg, 1894; *P. Viskovatin,* Über Typen und Charaktere in der russischen Volks-und Kunstliteratur (Russ. Rev., V, 1875, 1-23); *De Vollaut,* Ugro-Russian Popular Songs, St. Petersburg, 1885; *W. v. Waldbruhl,* Balakaika: Eine Sammlung slawischer Lieder, Leipzig, 1848; *W. Wollner,* Untersuchungen über die Volkspoesie der Grossrussen, Leipzig, 1879.

6. Some dispute the statement that the "Domostroi" (="Book of Household Management") has been written by the monk Sylvester, the adviser of Tzar Ivan the Fourth (1547-1560). This priest was once very influential with Ivan the Terrible, but ultimately offended him and was banished to the Solovetzkoy convent on the White Sea. The work was originally intended by Sylvester for his son Anthemius and his daughter-in-law Pelagia, but it soon became very popular and in general use. There is a faithful picture of the Russia of the time, comprising a mass of regulations concerning every phase of life, from questions of morality and religion to the minutest details of cuisine, with all its barbarisms and ignorance. There is the unbounded authority of the husband in his own household—he may inflict personal chastisement upon his wife, and her chief duty lies in ministering to his wants. The Mongols had introduced into Russia the Oriental seclusion of women; those of the older time knew nothing of these restrictions. Sylvester, or whoever wrote the book, was a complete conservative, as indeed the clergy of Russia almost universally are. (W. R. Morfill mentions a curious letter of the date of 1698, and now among the manuscripts of the Bodleian, Bishop Burnet writes thus of a priest who accompanied Peter the Great to England: "The czar's priest is come over, who is a truly holy man, and more learned than I should have imagined, but thinks a great piece of religion to be no wiser than his fathers, and therefore cannot bear the thought of imagining that anything among them can want amendment").—P. R. R.

7. The polemics of five letters from Prince Kurbski (1528-1587) in Poland to the Tzar Ivan the Terrible is remarkable for the literary contrast between the style of the learned and gifted Prince Kurbski and that of the Tzar, equally gifted, biting, and well read, though pos-

sessing no systematic education. His other work, a "History of the Muscovite Tzar," is a logical, though partisan, recital of the development of Ivan the Terrible's character.—P.R.R.

8. V. Hanka (1791-1861) discovered the famous Grünberg manuscripts (eighth or ninth century), the "Judgment of Libusha" and the Königinhof manuscripts of the thirteenth and fourteenth centuries (he found it in the church-steeple of Königinhof). See: *J. A. Hanka von Hankenstein*, Rezension der ältesten Urkunden der slavischen Kirchengeschichte, Literatur und Sprache; eines Pergamentenen Codex aus dem VIII. Jahrhunderte, Ofen, 1804.

9. His first collection was published in Vienna in 1814 and contained 200 lyric songs, which he called *women-songs*, and 23 heroic ballads. The second edition of it (1821) was published at Leipzig in three volumes, containing 406 lyric songs and 117 heroic poems. (From this edition Sir John Bowring made his metrical translation of certain of the lyric and epic poems, dedicating this translation to Karadzich, who was his close friend and teacher of Serbian language.) The third edition of it was published in Vienna at intervals between 1841 and 1866, in six volumes containing 112 lyric songs and 313 heroic ballads. The Serbian Government bought the copyright of the classical collections of national ballads and songs made by Karadzich, and between 1887 and 1890 published a popular edition of them; a new edition of all works of Karadzich is published in nine volumes, Belgrade, 1891-1902.

10. Nisbett & Co., Ltd., of London (22 Berners Street, W.) is publishing the *Southern Slav Library*, which gives an account of the South-Slavic endeavor of to-day. At present five volumes are published: (1) *The Southern Slav Programme* (1915); (2) *The Southern Slavs: Land and People* (1916); (3) *A Sketch of Southern Slav History* (1916); (4) *Southern Slav Culture* (1916); (5) *Idea of Southern Slav Unity* (1916). (All these little volumes are published into French and Italian). The South-Slavic Committee in London is publishing a South-Slavic "Bulletin" (edited by Milan Marjanovich and Srgjan Tucich) giving many valuable proofs of South-Slavic cultural abilities. Recently, Milan Marjanovich is publishing on behalf of the "Jugoslav Committee" a magazine in Cleveland, Ohio, entitled *"The Southern Slav's Appeal"* (The Southern Slavs—Serbs, Croats, Slovenes). The first number of this publication includes: "The Southern Slavs, or Jugoslavs, Aims for Liberty and Unity"), November, 1916, pp. 48.

11. There are many Slavic great authors who cared more for the spirit than the form. So, for instance, Gogol himself, to his dying day, was not able to spell correctly.

12. In 1840 Victor Cousin (1792-1867) had founded a chair of Slavic literature. Mickiewicz was the first incumbent, and his lectures were received with unbounded enthusiasm. All literary Paris flocked to hear the famous poet tell of the spiritual conquests of his Slavic people. These lectures are the first to acquaint the culture of Western Europe with that of Eastern Europe.

13. See his works: (1) Cours de littérature slave au Collège de France (vol. III); (2) Les Slaves, Paris, 1849, in five volumes (the lectures dealing with the Serbian epic poems are contained in the first volume); (3) Vorlesungen über slawische Literatur und Zustände, Leipzig, Brockhen & Co., 1843, 2 vols., 1849, 4 vols. See also: *M. M. Gardner*, Adam

Mickiewicz, the National Poet of Poland, London, Dent & Co., 1911; *J. S., Adam Mickiewicz* ("Free Poland," vol. I, 1914, No. 5, pp. 8-10); *Orsato Pucich,* Mickiewicz dei cantipopolari illirici, Zara, 1860; La Pologne Captive et ses trois Poetes, Paris, 1864.

14. *Milosh Gjurich,* The Ethics of the Vidov-dan, Zagreb, 1914, 79 (In Serbian).

15. Abbé Fortis probably derived the ballad from a manuscript that is still preserved. Karadzich reprinted this ballad from the text of Fortis, but with a changed orthography and several conjectural emendations. Finally the manuscript to which Fortis was indebted was published by Miklosich in 1883, at Vienna, along with a full discussion of the different questions connected with the poem. (See his article in *Sitzungsberichte* der kais. Akademie der Wissensch., Wien, Phil.-hist. classe, c. III, pp. 413-90.)

16. In 1775 there appeared a German translation of a portion of Fortis's work, including the Serbian ballad (*Die Sitten der Morlachen aus dem Italianischen übersetzt,* Bern, 1775). Goethe based his own work, which was probably executed in the same year (1775), on this German translation, but apparently also referred to Fortis's original work, with its edition of the original text. This poem was first printed in Herder's *Volkslieder* (1778). The Morlaks, who are called *Vlah* or *Wlach,* may be, as some claim, Slavicized Rumanians (Wallachs); but if so, they might be taken to-day as the primitive Serbian stock, not only in physical appearance and dialect, but in character and custom. They form a considerable population in northern Dalmatia and adjacent territory, especially in Istria. Reclus says that they are amongst the least advanced peoples of Europe.

17. This collection has been later supplemented by the collection of the *Serbian National Songs from Herzegovina* (Vienna, 1886), published by Karadzich's widow.

18. The finest and most famous specimen of all the Serbian Heroic Ballads is considered by the Slavs the *Ban Strahinja* (see Appendix 4).

19. (1) *Volkslieder der Serben.* Metrisch übersetzt und historisch eingeleitet, Halle, 1825-6, 2 vols., 2nd ed., 1835, new edition Leipzig, Brockhaus, 1853, 2 vols., L+310+391; (2) Historical View of the Languages and Literature of the Slavic Nations, New York, 1850.

20. Marko Kraljevits, Wien, 1851, X+208.

21. (1) Fürst Lazar, epische Dichtungen nach serbischen Heldendichtungen, Leipzig, 1852, 2nd edition; (2) Die Gesänge der Serben, Leipzig, 1852, 2 vols., XL 276+X+406; (3) Südslawische Wanderungen, Leipzig, 1853.

22. See: *L. A. Frankl,* Gusle: Serbische Nationallieder, Wien, 1852, XXIV+127; *C. Lucerna,* Die südslawische Ballade von Asan Agas Gattin und ihre Nachbildung nach Goethe, Berlin, 1905, VIII+300; *P. v. Goetze,* Serbische Volkslieder, St. Petersburg 1827, VI+227.

23. In 1811 he appears at Ljubljana (Laibach) as editor of a polyglot journal, the *Illyrian Telegraph* (published in French, German, Italian and Slavic languages).

24. He seems fairly entitled to the first place among the linguistic phenomenon produced by England. He had a good knowledge of no less than 40 languages, and with almost as many more he had a "nodding acquaintance." While still a boy he picked up French from refugee

priests, Italian from various itinerant vendors of barometers, and Spanish, Portuguese, German and Dutch, from mercantile friends. There were subsequently added to his list Swedish, Danish, *Russian, Polish, Serbian, Czech,* Magyar, Arabic, and even Chinese. His knowledge of many tongues was perfected in the course of his wanderings during, first, his commercial, and later, his diplomatic career.

25. *Miklosich,* Beiträge zur Kenntniss der slavischen Volkspoesie, Wien, 1870; Über Goethe's Klagegesang von der edlen Frau des Asan Aga (Sitzungsber. d. K. K. Akad., phil.-hist. Classe, vol. 103, 1883, Heft 2, p. 418); Volksepik der Croaten, 1870.

26. *Tomaseo,* Carti popolairi toscani, corsi, *illirici,* greci, Florence, 1849 (4 vols.).

27. *Shafarik,* Geschichte der südslawischen Literaturen, Prag, 1865.

28. *A. N. Pypin,* Histoires des littératures Slaves—Bulgares—Serbo-Croates—Yugo-Russes, Paris, 1881.

29. *S. Manojlovich,* Serbo-Kroatische Dichtung, Wien, 1888, VIII+300.

30. *M. Murko,* Die Volksepik der bosnischer Mohammedaners (Zeitsch. des Vereins f. Volks-kunde, 1909, 13-30); Die südslawischen Literaturen ("Kultur der Gegenwart," 1908, part I, section IX, 194-244).

31. *Georgevich,* Zur Einführung in die serbische Folklore, Wien, 1902, 36.

32. *S. E. Komura and V. Corovich,* Serbo-Kroatische Dichtungen bosnischer Moslems aus der 17. bis 19. Jahrhundert, Wien, 1912.

33. *M. Curchin,* Das serbische Volkslied in der deutschen Literatur, Leipzig, 1905, 220.

34. After the battle of Kosovo the Serbian State persisted still, though only as a vassal province of the Ottoman Empire. But the poetic Serbian soul was so deeply impressed by that memorable catastrophe that the national bards gave expression, in a cycle of enchanting ballads of Homeric beauty, to the greatest and saddest event in history, in which the Serbian people was deprived of liberty and unity. And, indeed, at the close of the fifteenth century, the Serbian suzerain state succumbed completely under the Sublime Porte when the prosperous provinces of the once mighty Serbian Empire were wasted by the agents from Stamboul, whose systematic extermination of Serbian *Velika* and *Mala Vlastela* (i. e., Great and Small Nobility), was nearing a close. The small remainder of the Servian aristocracy found refuge in the Orthodox courts of Vallahia and Moldavia, some of whom fled to Dubrovnik (Ragusa), Rome, and even to Scotland and Ireland. As for the people they split into three distinct groups. Those who dwelt in the lowlands alongside the Danube and in the valleys of Moravia and Vardar, remained in their homes and bent under the Turkish yoke; considerable numbers, and especially the inhabitants of the regions in Macedonia and what was known till recently under the name of "Old Serbia," settled, in the course of the sixteenth and seventeenth centuries, in Hungary and colonized the Banat, Batchka, and the provinces of Sirmia (or Srem) and part of Croatia. Lastly, a third group, unwilling to yield to any authority and composed chiefly of the small Vlastela, withdrew into the mountains, inaccessible to the Turkish horsemen, and became practically outlaws; entrenched in their defiles, expert in guerilla warfare, soon inured to persecution and hardship, and there they served as the only check on the cruel manners that the Turks adopted in

exercising wholesale Ottomanization. These indomitable fighters with their nests in the Black Rocks of Montenegro, Dalmatia, and Shumadia (or Serbia proper), are known to history as the Hajduks and Uskoks, who preserved and upheld through centuries of oppression the traditions of heroism of their ancestors and the spirit of their race. So tenaciously did they maintain their nationality, religion, speech, and most especially their exuberant balladry, that at dawn of the nineteenth century they still formed a nucleus round which Serbia was once more to grow into an independent political body. (See *The Southern-Slav's Appeal,* vol. I, 1916, p. 11). After the fall of Serbia (1389), the Turks also conquered other Serbian provinces: Bosnia (1463), Herzegovina (1476), and Zeta (1449), Bulgaria succumbed silently to the Turks in 1393. The man who brought the Turks to Europe was the Greek, John Kantakouzene or Cantacuzenus. Namely when the Greek Emperor Andronich's IIIrd died in 1341 Andronicus left his throne to the child-emperor, John Vth. The child's regent, Cantacuzenus, was an ambitious and unscrupulous scoundrel. Disagreeing with the Empress-Mother, he left Byzantium and proclaimed himself Emperor of the Eastern Roman Empire at Demotika. He assumed the purple (after Basil Ist, the sons of emperors, in order to rule conjointly, must have been born in the palace, in the so-called purple hall—*porphyra*—at Constantinople, and all his descendants took the name of *phyrogenete,* which his grandson, Constantine VIIth, made illustrious; this title raised the imperial dignity), made an alliance with Turks, thus committing the crime of crimes, and to-day we are still suffering from the ills he brought upon Europe.

35. In his Serbia of the Serbians (N. Y., Scribner, 1911, p. 133-4), Chedo Mijatovich remarks that there is here in the original "a fine play on the word 'Vid,' meaning the sight, besides being the name of St. Vitus." The literal translation is: "To-morrow is the fine day of Sight, and we shall see on the field of Kosovo who is faithful and who is not faithful."

35a. A very popular work seems to have been among the Serbs an Indian story, which in the Byzantine, and afterwards in the Serbian, reproduction was called *Steffanite and Ichnilat.*

36. *"Voyvoda"* originally meant *leader of an army* or *General.* As a title of nobility it corresponds with English *Duke,* which, derived from the Latin, *dux,* possesses the same root meaning. *Boyar* is also called *bogatyr.* The etymology of *bogatyr* is not very certain. Some refer it to a word current among various Turko-Mongolian tribes, *bagadour, batour, bator, bagadar,* which is applied to a hero who has thrice penetrated first and alone into the ranks of the enemy. The title is thereafter affixed to his name. But the Mongolians had borrowed the word from the Sanskrit, where it already designated an individual endowed with good luck, a successful person, and success constitutes an inseparable attribute of all heroes. Others derive *bogaty* from *Bog* (*God*), though the intermediate form *bogatyi,* rich, is immediately related to *divus,* godlike, i. e., endowed with an abundance of wonderful capacities and gifts. In some parts of Slavic lands, *bogatyr* is still used to designate a rich man, and sometimes a hero. In the ancient Chronicles, the heroes do not bear the name of *bogatyrs* until 1240, but are called *ryezvetzy,* bold, daring men, or *udaltzy,* braves, the term still applies to the heroes of the cycle of Novgorod (Novgorod was one of the

greatest cities of North Russia, a Slavic Venice).—P. R. R.

37. Jean Froissart was born in 1338, died in 1410 (?). *The Chronicles of Froissart* are published in English; London, Macmillan, 1895, 484—P.R.R.

38. Historically, Knez (Count or Prince) Lazar Hreblyanovich was, in 1375, elected the Tzar of Serbs, for he won the votes of the majority of the Sabor (Parliament or Diet) at Pech (Ipek) in 1374 by his personal virtues and by the political conditions of the time. Knez Lazar (who never took the title of *King* much less *Tzar*, but in the Serbian national ballads is always called *Tzar Lazar* or *Tzar Lazo*) worked to organize a coalition of the Bulgarians, Rumanians, Bosnians and Hungarians with the Serbians against the Turks, but before this coalition was organized, the Turks under the Sultan Murad the First, attacked Serbia, and on the 15th of June (28th acc. to new calendar), 1389, defeated the Serbian army under Lazar on the field of Kosovo. The Turks were exhausted by their victory, Sultan Murad had been killed by the Serbian national hero, Miloš Obilić, and the whole country was not actually taken possession of before 1459. For centuries before the overthrow of Serbia on Kosovo the Serbian people had prospered in learning and magnificence under Christian rulers with whom French Kings and Venetian doges sought alliances and treaties, sealed by the hands in marriages of Princesses of the royal blood.

39. The Battle of Kosovo holds almost the same place of honor as poems on Marko Kraljevich, but fewer poems, some indeed only fragmentary, have come down to us. Several attempts have been made to weld all the Kosovo songs and fragments together into one organic structure (the best attempt is perhaps that of Stojan Novakovich), which, if some future Serbian genius should succeed in performing the almost impossible task, might well be considered another Iliad. Cycle includes the following separate songs: (1) Tzar Lazar Builds His Memorial Church at Ravanitza; (2) The Turks on Kosovo Plain; (3) Sultan Murad Sends His Challenge to Tzar Lazar; (4) Tzaritza Militza Asks of Tzar Lazar that One of Her Brothers Should Remain with Her at Krushevatz; (5) Tzar Lazar Chooses the Heavenly Kingdom; (6) The Maiden of Kosovo and the Serbian Heroes; (7) Milosh Obilich Inquires His Way to the Turk Camp; (8) The Quarrel between Milosh Obilich and Vuk Brankovich; (9) The Battle of Kosovo; (10) Stephan Vasoyevich; (11) News from the Battle of Kosovo; (12) The Maiden of Kosovo; (13) The Death of the Yugoviches' Mother; (14) Sanctification of Tzar Lazar. Professor George R. Noyes of California University rightly says: "These Kosovo songs are emphatically not fragments of a primitive epic, but ballads dealing with detached episodes. The attempts that have been made to stitch them together into a connected whole resulted in damaging splendid ballads without constructing an epic worthy of the name. (See especially: *Kosovo: Srpske Narodne Pesme o Boju na Kosovu.* Epski raspored *Stojana Novakovica* i drugih; Belgrad, State Printing Office, 1906, pp. 70; eleventh edition with a new introduction.) They furnish an argument of some weight against the Homeric theories of Lachmann and his school." Professor Noyes says the following about the Kosovo Cycle: "The cycle of the battle of Kosovo forms the classic center of the Serbian ballads. After the death of Vukashin, being hard

pressed by the Turks, the Serbians in 1371 elected as their tzar, Lazar, a leader who served under Dushan and was connected with him by marriage. His efforts to save the country were vain: on June 15th (St. Vitus Day), 1389, his armies were crushed by those of Murad I." Milosh Obilich is the Kosovo Achil and the Tzar Lazar is the Kosovo Agamemnon. No event has been so much celebrated in the Serbian national songs as the Battle of Kosovo. Many are the lays which tell of the treachery of Vuk Brankovich and the glorious self-immolation of Milosh Obilich, who stabbed the conqueror on the battlefield. The silken shroud embroidered with gold, with which Tzaritza Militza covered the body of her husband, is still preserved in the monastery of Vrdnik in Syrmia (Slavonia), and a tree which she planted is shown to travellers at Zupa. According to one account Tzar Lazar was killed in the battle; according to others he was taken prisoner and executed before the eyes of the dying Sultan Murad. The bones of Tzar Lazar now rest in the monastery at Ravanitza on the Frushka Gora in Syrmia.

40. It is interesting to note that in 1387 Tzar Lazar succeeded in beating at Plochnik, the Turkish army which threatened Serbia. This Turkish defeat is also interesting because it means the first Christian arms in Europe in general and at the same time the first victory of the Christians in the wars against the Turks.

41. Montenegro is called in Serbian *Crnagora*. The late Poet Laureate sings as follows to Montenegro or "The Land of the Black Mountain":

> "Of Freedom! warriors beating back the swarm
> Of Turkish Islam for five hundred years,
> Great Tsernagora! never since thine own
> Black ridges drew the cloud and broke the storm,
> Has breathed a race of mightier mountaineers."

See Tennyson's poem in the *Nineteenth Century Magazine* (May, 1877). —P.R.R. 42. As regards ethnological traits, Serbs, Croats, Slovenes and Bulgars form but one single South-Slavic nation, for popular tradition has kept the memory of their national hero, Prince Marko, alive among all of them. His exploits are sung everywhere and without exception, in all South-Slavic provinces. And this fact that the Serbs, Croats, Slovenes and Bulgars have a national hero in common is in itself a great proof of the racial unity of the South-Slavs. (See: *Kamenko Subotich,* Prince Marko in the Balkan War, Novi Sad, 1912.)

43. See his: Das Slawentum und der Welt der Zukunft, Moscow, 1851; Das 19. Jahrhundert des Magyarism, Wien, 1845; Magyarism in Ungarn, Wien, 1848 (2. ed.).

44. See: *Abbott, G. F.,* Macedonian Folklore, Cambridge University Press, 1903, XI+372; *A. N. Afanasyev,* Die poetische Naturanschauungen der Slaven, St. Petersburg, 1866-9, 3 vols.; *A. N. Bain:* (1) Cossack Fairy Tales and Folk-tales; translation from the Ruthenian, London, 1894, 290; (2) Russian Fairy Tales, London, 1896; *V. Bérard,* Heroic Serbia, London, Kosovo Committee, 1916; *L. G. Bjelokosich and N. W. Thomas,* Animal Folklore from the Herzegovina (Man, 1904, 48); *Bodenstedt,* Die poetische Ukraine, Frankfurt a. M. & Leipzig, 1845; *A. Bordeaux,* La Bosnie Populaire, Paris, 1902; *M. Bouchor,* Anthologie de la Chanson populaire française, anglaise, russe, Paris, 1917; *Chirol, V.,*

Serbia and the Serbs, Oxford University Pamphlets, 1914, 18; *Alex. Chodsko,* Fairy Tales of the Slav Peasants and Herdsmen (translated from the French, London, 1899); *L. F. Church,* The Story of Serbia, London, Kelly, 1914, 136; *J. Curtin,* Myths and folk-tales of the Russians, Western Slavs, and Magyars, Boston, Little, Brown & Co., 1908; *K. J. Erben,* A hundred popular tales, Prague, 1865; 2. ed. (latest ed., 1880); *A. Dozon:* (1) Les Chantes Populaires Bulgares: Rapports sur une Mission Littéraire en Macédoine, Paris, 1874; (2) Chansons Populaires Burgares Inédites, Paris, 1875; *T. Georgevitch:* (1) Serbie et Kosovo, Bordeau, 1916, 12; (2) Serbian and Kosovo, London, 1916, 16; (3) *T. Georgevich and V. Jovanovich,* Kosovo Day: Report and two lectures, London, 1916; *Vlad. R. Georgevich,* Deux Marches Serbes, pour piano, Bordeaux, 1916, 4; *Mme. Mabel Sl. Gruich,* Kosovo Day (N. Y. Times, June 16, 1918); *A. Grün,* Volkslieder aus Krain, Laibach, 1850; *Boza Zoksimovich,* Album des dances nationales serbes, transcriptes et adoptées au piano, Paris, 1917; *D. Jurkovich,* Les Ouvrages populaires des Slovaques (text in Czech, headings in French), Vienna, 1906; Miss *Wilhelmine Karadzich,* Volksmärchen der Serben, Wien, 1854, XII+345 (this is translation of her father's *Srpske narodne pripovijetke,* Vienna, 1853, XII+263; prefaced by J. Grimm); *Parkes Kinemeton & E. Darby,* Three Serbian Songs, London, 1917, 14; *F. S. Kraus:* (1) Slavische Volksforschungen, Leipzig, 1908, VII+433; (2) Sagen und Märchen der Südslaven, zum grossen Teil aus ungedruckten Ouellen, Wien, 1885, XXVI+681; (3) Tausand Sagen und Märchen der Südslaven, Leipzig, 1914, etc., XXXIII+448; *L. P. M. Léger:* (1) Serbes, Croates et Bulgares, Paris, 1913, pp. 41-52; (2) Recuel de Comptes Populaires Slaves: Traduits sur les textes originaux, Paris, 1882, XIV+266; *M. Lichard and A. Kolisek,* Slovak popular melodies (in Seton-Watson's *Racial Problems in Hungary,* pp. 372-91); *F. R. Livesay,* Songs of Ukraine, N. Y., Dutton & Co., 1915; *Elodie Lawton-Mijatovich,* Serbian Folklore: Popular Tales selected and translated, London, 1874, VI+316; 2. ed., 1899; latest edition, 1917, VIII+204; *J. Naake,* Slavic fairy tales: collected and translated from the Russian, Polish, Serbian, and Bohemian, London, King, 1874, VIII+272; *A. Pavich,* Des Hongrois, des Bosniaques et des Croates avec leur ban, p. 10; *W. R. S. Ralston:* (1) Songs of the Russian People, London, 1872; (2) Russian Folk Legends, London, 1874; *E. Rosen,* Bulgarische Volksdichtungen, Leipzig, 1879; *Saint-Réne-Taillander,* La Serbie au XIXe siècle: Kara George et Milosh, Paris, 1875; *S. Huban-Vajansky,* Slovak Popular Poetry (in Seton-Watson's *Racial Problems in Hungary,* pp. 362-72); *N. Velimirovich:* (1) The soul of Serbia, London, Faith, 1916, 96; (2) Religion and nationality in Serbia, London, Nesbit, 1915, 23; (3) Serbia's place in human history, London, 1916, 20; (4) Serbia in light and darkness, London, Longmans, Green & Co., 1916, XII+147; (5) Religion and Nationality in Serbia; the Soul of Serbia, London, 1915-16; (6) Kosovo-Dan, London, 1917; (7) New Ideal in Education, London, 1916; (8) Antofagasta, 1916, 15 (in Spanish); *Et. J. Verkovich,* Le Vedu Slave: Chantes Populaires des Bulgares, Belgrade, 1874, 1st vol., 1st part; Petrograd, 1887, IInd vol.; *A. Waldau,* Böhmische Nationaltänzen, Prag, 1860, 2 vols.; *Wallashek,* Primitive Music, N. Y., 1896; *Wesely, E. E.,* Serbische Hochzeitslieder, Pest, 1826, 97; *A. H. Wratislaw,* Sixty Folk Tales, London, 1889, XII+315;

A. Yarmolinsky, The Serbian Epic *The Bookman,* Nov., 1915; Bohemian Ballads (26 popular Bohemian Ballads), Prague, 1860-70? Légendes slaves: Rescueil de chants nationaux et populaires de la Bôheme, etc., Paris, 1889; Neue Kronik von Böhmen von Jahre 530 bis 1780, Prag, 1780, pp. 81; Légendes religieuses bulgares (translated by L. Schischmanoff), Paris, 1896, V+300; La Poesia Popular Bulgara: Noticia critica al nostres en llangua catalona per un Foklorista Rimayre, Barcelona, 1887, 70; Bulgarische Volksdichtungen (translated by A. Strausz), Wien & Leipzig, 1895, VIII+518); Russian Wonder Tales, N. Y., Century Co., 1917 (fairy stories of the Russian children); The Russian fairy book, N. Y., Crowell, 1907, 126; *Servian Popular Poetry* (review of Bowring's version, in "The London Magazine," 1827, Jan.-April, 567-583); *Wuk's Serbische Volksliedersammlung* ("Göttingische Gelehrte Anzeigen," Göttingen, 1823, vol. III, pp. 1761-1773; 1824, vol. III, pp. 809-820); *Translations from the Serbian Ministrelsy,* "The Quarterly Review," London, 1826, vol. XXXV, pp. 61-81); Review of Karadzich's Collections of Serbian Popular Songs ("The Westminster Review," 1826, vol. VI, May-July, pp. 23-39); The Lay of Kosovo: History and Poetry on Serbia's Past and Present, London, 1917, 35; Kosovo Day in America, 1389-1918: Serbian National Festival (Edited by Prof. M. Trivunatz, N. Y., 1918, 37); *Chansons et Dances Serbes:* First Series, Zürich, Zürcher & Fürrer, 1917, 16; *Kosovo Day* (1389-1916): Report and two lectures, published by the Kosovo Committee, London, 1916, 36; *A Serbian Poet:* Without home or country; published by the Kosovo Day Committee, London, 1916, 16; *C. H. Wright,* Peasant Songs of Russia (*Nineteenth Century,* vol. 78, 1915, Nov., 1145-66); Singing Russians (*Craftsman, 27,* 1914, Nov., 166-78); Folk-Music (*Etude,* 31, 1913, March, 167-8); Russian Music (*Ib.,* 31, 1913, March, 167; April, 1913, 245, 249).

45. See: *J. V. Robakowski,* John Sobieski (*Free Poland,* II, July 1, 1916, 6-7); *Darras,* The Siege of Vienna, 1683 (*Ibid.,* I, March 16, 1915, 5); *Coyer,* Histoire de Jean Sobieski, Roi de Pologne, Amsterdam, 1761, 3 vols.; *G. Rieder,* J. Sobieski in Wien, Wien, 1882; *Count John Sobieski,* Sobienki John III, the King of Poland. The Life of King John Sobieski, John the Third of Poland; a Christian Knight, the savior of Christendom, London, 1915; *Count de N. A. Salvandy,* Histoire du Roi Jean Sobieski et de la Pologne, Paris, 5. ed., 1855, 2 vols.; new ed., 1876; *E. H. R. Tatham,* Life of John Sobieski, Lothian Prize Essay, London, Simpkin, 1881.—P.R.R.

CHAPTER XVI

1. See: *T. Achelis,* Über die psychologische Bedeutung der Ethnologie (Inter. Arch. für Ethnologie, vol. V, 1892, 221-31); *J. Finot,* The psychology of the Russians (Twentieth Century Russia, London, I, 1915, 15-24); *M. Lazarus,* Geographie und Psychologie (Zeit. f. Völkerpsychologie & Sprachwissenschaft, I, 212-21).

2. Students of the arts and Russian matters have been struck by the lack of books in English dealing with Russian art, and particularly with Russian painting. Alfred A. Knopf (N. Y. City) published re-

cently an English version of Alexander Benois's famous book, *The Russian School of Painting,* in an English translation.

3. This work is more distinctly Russian and Slavic than that of most of his compatriots. His music is not German in disguise, as is so much of the music of Rubinstein and Glazunov, and is not so incoherently ferocious, like so much of the music of Balakirev. For many years the opposition to Chaykovsky was based upon the allegation that he was not really one of the Neo-Russian nationalists, who with Count Leo N. Tolstoy, "went to the people" for their themes. Chaykovsky, like Turgenyev, was a travelled man of culture, and a cosmopolitan on certain sides of his art; but there was no truer patriot than this fiery-souled poet, who demonstrated his slavophilism in a hundred of his compositions.

4. "Senilia" or "Prose Poems" is published in 1883.—P.R.R.

5. Read his "Dead Souls" which he published in 1842.

6. Read his poem, *"I am so sad, O God!"*

7. She is the wife of the famous Russian writer, D. S. Merezkhovsky. or Merejkovsky. Her maiden name is Zinaida Nikolayevna.

8. Dostoyevsky loved the Russian people, "that new and amazing phenomena in the history of man," as he fondly phrased it; and he wished to express *l'âme russe* in its bonds and in its capacity to deliver itself. Dostoyevsky was sent to the "House of the Dead" (or prison life in Siberia) himself in 1849. First he was condemned to death because of his daring propaganda of the sociological ideas of two French philosophers, Charles Fourier (1772-1837), and Pierre Joseph Proudhon (1809-1865). G. L. Ferrero (in *Lombroso's Criminal Man,* New York, 1911, p. 259) says that melancholy is often the cause of suicide or homicide (as a species of indirect suicide).

9. See also his *Russia:* Travels and Studies, London, Hurst, 1906, 450.

10. See also his paper on "Russia's rôle in the mutual approach of West and East" ("Russian Review," New York, II, 1913, 114-29).

11. The best edition of his complete works is that of Dindorf (Bonn, 3 vols, 1833-38). There is an early English translation of the *Historiae* by Holcroft (London, 1653).

12. The chroniclers are never tired of lauding grand duke of Kiev, Vladimir, surnamed Monomachus (1113-1125), as a model prince, and one whose authority was acknowledged almost as paternal by the princes of the other Russian provinces.

13. In 1810 he introduced romanticism in his ballad *Ludmilla.* He translated many pieces from German (Goethe, Schiller, Uhland), and English (Byron, Moore, Southey). He attempted to familiarize the Russians with the most striking specimens of foreign poetical literature.

14. As an instance for support of this statement of Schoonmaker, we might cite a passage from R. Nesbith Bain's *Slavonic Europe* (a political history of Poland and Russia from 1447 to 1760, Cambridge, 1908, p. 404), referring to the Second Partition of Poland: "No sophistry in the world can extenuate the villany of the Second Partition. The theft of territory is its least offensive feature. It is the forcible suppression of a national movement of reform, the hurling back into the abyss of anarchy and corruption of a people who, by incredible efforts and sacrifices, had struggled back to liberty and order, which makes this great political crime so wholly infamous. Yet there again the

methods of the Russian Empress were less vile than those of the Prussian King. Catherine openly took the risk of a bandit who attacks an enemy against whom he has a grudge; Frederick William II came up, when the fight was over, to help pillage a victim whom he had sworn to defend." Was it not the Frederick the Great who, understanding the mentality of his German people, remarked on the eve of the first partition of Poland, "Whatever I may do, I shall always find some pedant to justify me"? Mme. de Staël (*Germany*, Boston and N. Y., Houghton, Mifflin & Co., 1859 and 1887, p. 108) says: "One of the greatest errors committed by Frederick, was that of lending himself to the partition of Poland. Silesia had been acquired by the force of arms; Poland was a Machiavellian conquest, and it could never be hoped that subjects so got by slight of hand, would be faithful to the juggler who called himself their sovereign. Besides, the Germans and Slavs can never be united by indissoluble ties." See also: *K. v. Schlözer*, Friederich der Grosse und Katharina die Zweite, Berlin, 1859, 278.

15. Turgenev celebrity dates from his "Memoirs of a Sportsman" (1852), in which he appears as the advocate of the Russian muzhik or peasant. He had witnessed in his youth many sad scenes at his own home, where his mother, a wealthy lady of the old school, treated her serfs with great cruelty. Turgenev devoted all his energies to procure their emancipation. This work was followed by a long array of tales, too well known to need recapitulation here, which have gained their author a European reputation.

15a. See *J. A. Novicov:* (1) La Federazione Europea, Milano, Verri, 1895; (2) La Politique internationale, Paris, Alcan, 1886; (3) Der Krieg und seine angebliche Wohltaten, Zürich, Füssli, 1915, 128; (4) The Mechanism and Limits of Human Association: The Foundation of a Sociology of Peace (Amer. J. of Sociology, XXIII, 1917, 289-99); (5) La Guerre et ses prétendus bienfaits, Paris, Colin, 1894.

16. According to the statistics for the year 1915, which are now available, the population of Russia increased by 53,000,000 or 43 per cent., since 1897. The population increased by 3,800,000 or more than 2 per cent., since 1914. The total population is set down as 182,182,000. About 70 per cent. of the peasants are illiterate. Only a sixth of the children of Russia are enrolled in its schools.

17. He began his criticism of Russian literature in 1834.

17a. The reign of Catherine the Second (1762-1796) saw the rise of a whole generation of court poets, many of whom were at best but poor writers. Everything in Russia was to be forced like plants in a hothouse; she was to have Homers, Pindars, Horaces, and Virgils. In 1802 Derzhavin published his version of Gray's "Elegy," which at once became a highly popular poem in Russia. This "Singer of Catherine" excellently translated Goethe, Schiller, Byron, Tasso, and Homer.

18. This sympathy is extended towards the animals in such a degree that it becomes ridiculous. M. de Flers, associate editor of the *Figaro*, who is with the Russian troops in Rumania, tells us an interesting story. One of those soldiers' meetings which have been fashionable under the régime in Russia ended in a rush of the men to a channel between two lakes, where nets kept the fish from passing into the large lake, in which it would be more difficult to net them. They began to pull out and destroy the barriers and nets, crying, "*Liberty*

for the fish!" When some of their officers tried to interfere, a soldier explained: "Fish are God's creatures like men, and have the same right to liberty. But men can talk and so have made the revolution, while fish are dumb and can never make theirs. It is, therefore, our duty to aid them, because it is contrary to nature to pen them up in order to capture them easily and kill them."

19. See: *Helmoldi et Arnoldi,* Chronica Slavorum in quibus res slavicae et saxonicae, Lubecae, Wessel, 1659; *Helmold,* Chronica Slavorum (edited by Schmeidler), Leipzig, Hahn, 1909; *Helmhold,* Chronik der Slaven; übersetzt von Laurent, Leipzig, 1888.

20. The Tzar Alexander the First (1801-1825) said the following in regard to that important city of Europe (the Slavs call it "Tzarigrad," the city of the Tzar): "We should have the key to our house in our pocket." Many Panslavists urged the necessity of planting the cross of the Slavic Greek Orthodox Eastern Church on the desecrated dome of Aja-Sophia or formerly Sancta Sophia in Constantinople, and hope to see the Russian Emperor proclaimed "Panslavic Tzar."

21. Two Slavic students made, too, a special study of Fouillée's psychology: (1) *S. Pawlicki,* Fouillées neue Theorie der Ideenkräfte, Leipzig, 1893; (2) *D. Pasmanik,* Alfred Fouillées psychischer Monismus, Berlin, 1899.

22. Husite Bohemia faced the whole of Central Europe. Historians report that the Germans fled on hearing the Husite battle-song.

23. One of the Russian writers gives the following description of Suvurov's great deeds: "In 1799, the field-marshal, Count Suvorov, one of the glories of the preceding reign, takes the command of an army, which marches to the liberation of the Austrian possessions in Italy from the French dominion. Two weeks after his arrival he makes his triumphant entrance into Milan, then Turin is taken—in six weeks all Northern Italy is cleared; the two French generals Moreau and Macdonald, are defeated one after the other; Mantua is taken, General Jaubert is killed at Novi, and 4,500 French soldiers made prisoners. Italy is liberated, but the French troops menace Austria from Switzerland; with the greatest difficulties, at the cost of a loss of two thousand men, Suvorov passes the St. Gothard. Every step has to be conquered. At the famous Devil's Bridge the struggle becomes desperate, but it is taken and passed over; on the other side the exhausted army of less than 20,000 stands before an enemy of 60,000; but Massena had the same fate as the others, and the Russian army at last rejoins the Austrians—barefooted but crowned with laurels. Few travellers crossing the St. Gothard in a comfortable sleeping-car, and looking at the arch of a half-ruined bridge overhanging the blue abyss of a misty precipice, realize that they contemplate a monument of Russian military glory. Three future marshals of Napoleon defeated, and under what conditions! And Napoleon himself? Unfortunately Bonaparte was in Egypt just at that time. The old field-marshal, who had been keeping a close eye on the young general's exploits, used to say: 'The fellow strides a pretty good pace,' but history denied posterity one of the most interesting episodes, by not providing for a meeting between Suvorov and Napoleon Bonaparte." (In 1790, Derzhavin, the Homer of Catherine the Second, wrote an Ode on the taking of Imail by Suvorov.)

24. In 1877 he declared that an invasion of India with 50,000 men

would be free from all risk.

25. In 1819 he formed the first military colonies.

26. In 1724 he recommends schemes for social reform from a mercantile standpoint and supports the policy of the Tzar.

27. This emancipation (in 1861) of the serfs was an act of State expropriation. More than 350 millions of acres passed from the hands of the landowners into the hand of the peasant forever. Contrast this with the so-called emancipation of the Serbs in recently annexed Serbian provinces by Austro-Hungary (1908). The scheme of land redemption proceeds so slowly in Bosnia and Herzegovina that Dr. Gruenberg, Professor at the University of Vienna, calculated that the last Bosnian kmet (i. e., peasant who does not farm his own land, it belonging to the *aga* or landowner) would—perhaps—regain his land in the year 2025.

28. At Dubienka—on July 17, 1792—he with 4,000 ill-armed Poles, held 15,000 Russians at bay for six hours. When the weak Polish King, Stanislaus Poniatowski (1764-1795), made a shameful peace treaty with Russian Tzar, Kosciusko refused to abide by it. He called his Polish patriots to arms and again defied Russian Tzar. Kosciusko was made Dictator of Poland and leader of the luckless country's little army. And with his puny force he thrashed strong invading armies in one fierce battle after another, chased the Tzar's soldiers across the frontier and set Poland free. But in this moment of victory, Prussian King and Austrian Emperor came to the aid of Russian Tzar, and with countless men and exhaustless wealth the three great kingdoms advanced upon little Poland. In the final battle of the war the Polish patriots were hopelessly outnumbered. Kosciusko, dangerously wounded, fell to the bloodsoaked earth, gasping—"This is the end of Poland." He was taken prisoner, but soon was released. The Tzar was touched by Kosciusko's heroism and offered to restore to him his sword. Kosciusko, heart-broken for his Poland, bitterly replied to the Russian Tzar: "What need have I of a sword? I have no country to defend." He left his country, and went to France. At Paris he met Benjamin Franklin, who gave him a letter of introduction to General Washington. When Kosciusko came to America (in the summer of 1776), Washington at once gave him employment in the Revolutionary Army. He not only served brilliantly here in battles throughout the Revolution, but he designed the defenses of West Point. Kosciusko received public thanks of Congress and the rank of Major General.

29. Karl Theodor Körner (1791-1813) wrote "Zriny," a historical drama, one of the most ambitious works of this German war poet.

30. A famous Serbo-Kroatian poet, Ivan Gundulich (1588-1638), in his *Osman,* an epic in 20 cantos, celebrates the victory of the Poles under Chodkiewicz over the Turks and Tartars in 1622 at Chocim (or Khotin). This theme, the struggle between Christianity and Islam, is a grand subject indeed. Here he describes in 12 books the war between Poland under King Vladislav and Turkey under Sultan Osman, not without giving expression to his own admiration of the bravery of the Turks, but of course with still greater joy over the victory of the Christians, his Slavic brothers, the Poles. (Two cantos of this great poem—cantos XIV and XV—were lost while yet in manuscript.) This Polish victory over 400,000 Turks and Tartars has been formed the sub-

ject of two Polish well-known poems, the *Wojna Chocimska* by Waclaw Potocki (1623-1693) and an epic by the artificial poet Krasicki.

31. Nikolay C. Mikhailovsky, in his *The Hero and Mob* (1882), points out that the "hero" is not necessarily a "great man" as Thomas Carlyle (*Heroes and Hero Worship*, 1841) or other representatives of the "great man" school picture him. He says: "*Hero* we shall call that man who by his example captivates the mass for good or for evil, for noble or degrading, for rational or for irrational deeds. *Mob* we shall call the mass which is able to follow an example or suggestion whether highly noble or degrading or morally indifferent."

32. "War and Peace" (1864-1869) is a colossal prose epic, embracing the whole of Russia at the commencement of the nineteenth century, from the Tzar down through all stages of society.

33. Published in 1875-1876 in "The Russian Messenger." It is translated in many modern languages, including English.

34. He composed a very fine trilogy on the three subjects: (1) "The Death of Ivan the Terrible" (1866); (2) "The Tzar Feodor" (1868), and (3) "The Tzar Boris" (1869). His historical novel entitled "Prince Serebrianni" is also well-known.

35. Intelligent Russians, writers like Tolstoy, Gorky, etc., saw clearly that the anti-Semitic movement—the sad story of Kichenev and Homel—was but a device of the Russian bureaucracy for extortion, a cloak to hide its own corruption and incompetency by laying upon one race the blame for the economic troubles of Russia. With sporadic relaxations and ameliorations, the spirit of Russian autocracy, in its treatment of the Jews, has been that of the well-known order of the Tzar Ivan the Fourth or Terrible (1533-1584). After he had conquered Polotsk he commanded that all its Jews who refused Christianity be drowned. In 1881 Pobyedonostzev becomes the Procurator of the Holy Synod and furiously persecutes the Jews. In 1890 the crisis of the persecution of the Russian Jews occurred, and protests are sent by England.

36. Eckhardt, in his *Jungrussisch und Altirländisch* (Leipzig, 1871, 2nd ed.), says rightly that Herzen is the "einflussreichste und formgewandteste russische Schriftsteller des XIX. Jahrhunderts."

37. He is known to the English-speaking people by his "The Death of the Gods" (London, 1903), "The Forerunner" (London, 1902), "Peter and Alexis" (London, 1905), etc.

38. Tzar Nicholas II invited the Powers to coöperate with him in the reduction of armaments (August 24, 1898). The Conference meets at the Hague (May-June) 1899, extends the Geneva Convention to naval warfare, condemns explosive bullets and asphyxiating gas, and authorizes a permanent Court of Arbitration, planned by Pauncefote, Martens, and the American Delegates.

Hazen, in his *Europe since 1815* (N. Y., Holt, 1918, pp. 729-730) gives the following account of the origin of the Hague Conference: "In the summer of 1878 the civil and military authorities of Russia were considering how they might escape the necessity of replacing an antiquated kind of artillery with a more modern but very expensive one. Out of this discussion emerged the idea that it would be desirable, if possible, to check the increase of armaments. This would not be achieved by one nation alone but must be done by all, if done, at all. The outcome of these discussions, was the issuance by the Tzar, Nicholas the Second, on

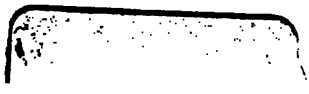
August 24, 1898, of a communication to those nations which were represented by diplomatic agents at the Court of St. Petersburg, suggesting that an international conference be held to consider the general problem. This paper is very significant. Some of its statements deserve to be quoted:

"'In the course of the last twenty years the longing for a general appeasement have become especially pronounced in the consciences of civilized nations. The preservation of peace has been put forward as the object of international policy; in its name great states have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developd, in proportions hitherto unprecedented, their military powers, and still continue to increase than without shrinking from any sacrifice. . . . All these efforts, nevertheless, have not yet been able to bring about the beneficient results of the desired pacification. The financial charges, following an upward march, strike the public prosperity at its very source. The intellectual and physical strength of the nations, labor and capital, are for the major part diverted from their natural application, and unproductively consumed. Hundreds of millions all devoted to acquiring terrible engines of destruction which, though to-day regarded as the last word of science, are destined to-morrow to lose all value, in consequence of some fresh discovery in the same field. National culture, economic progress, and the production of wealth are either paralyzed or checked in their development. . . . It appears evident then that, if this state of things were prolonged, it would inevitably lead to the very cataclysm which it is designed to avert, and the horrors of which make every thinking man shudder in advance.'"

G. K. Chesterton, in his *The Crimes of England*, N. Y., Lane, 1916, p. 52-53) says this about the "Autocrat of all the Russia," "Great White Tzar," Nicholas the Second who has been murdered by the Bolsheviki, and his Russian people: "The Tzar was not democratic, but he was humanitarian. He was a Christian Pacifist; there is something of the Tolstoyan in every Russian. It is not wholly fanciful to talk of the White Tzar: for Russia even destruction has a deathly softness as of snow. Her ideas are often innocent and even childish; like the idea of Peace."

39. A quarrel concerning the duchies of Schleswig and Holstein ostensibly led to the outbreak of war between Austria and Prussia, but the real question in dispute was that of supremacy in Germany. A diversion of the Austrian forces to repel the Italians enabled the Prussian General von Moltke to advance with amazing rapidity, and the result of the decisive victory at Sadowa (1866), on the Elbe, was a sudden proposal for peace from Austria, accompanied by the cession of Venetia to France, by whom it was immediately transferred to Italy. In a campaign of a few weeks, Prussia thus established her supremacy in the German community of nations, and Austria resigned her position as a German power, and retired from Italy.

40. No doubt, good gentle Tolstoy, may also be pardoned for some of his many "blunders of expression," because he made them in his fanatic love of truth, and truth, although it is truth, does not always seem true, claims a French saying. Following his master Pierre Joseph Proudhon, Tolstoy believed that property is the root of evil, and because of this eagerness, in many books printed during Tolstoy's life, we find,

"*no* rights reserved," for ideas and facts are free to all men—there are no patents and copyrights of mental exertions *cum privilegia*. Because of his legendary work at Yasnaya Polyana and his ideas Tolstoy was called an "utopian," a "sophist," an "inconsistent author" who "speaks one thing and works something else." Some called him "charlatan," "destroyer of sacred institutions," and who "did not know what he was preaching." These epithets remind one of that which Jean Bodin gave to Machiavelli, calling him a "butt of invective," and "wretched man," or of those names which Voltaire gave J. J. Rousseau, honoring him as a "Punchinello of letters," "the fanfaron of ink," "arch-madman," "scoundrel," "mountebank," and other choice epithets. (See Professor M. St. Stanoyevich's *Tolstoy's Interpretation of Money and Property*, reprinted from "Liberty," Dec., 1916, Oakland, Cal., 1916, pp. 17.)

41. T. S. Knowlson, in his *Leo Tolstoy* (London, 1904, p. 143) says: "If Tolstoy's teaching is not systematic, two facts may be urged in extenuation: his doctrines, so far as he expounds them, are consistent in themselves." See also: *W. M. Urban*, Tolstoy and the Russian Sphinx (*Inter. J. of Ethics*, vol. 28, 1918, 220-239).